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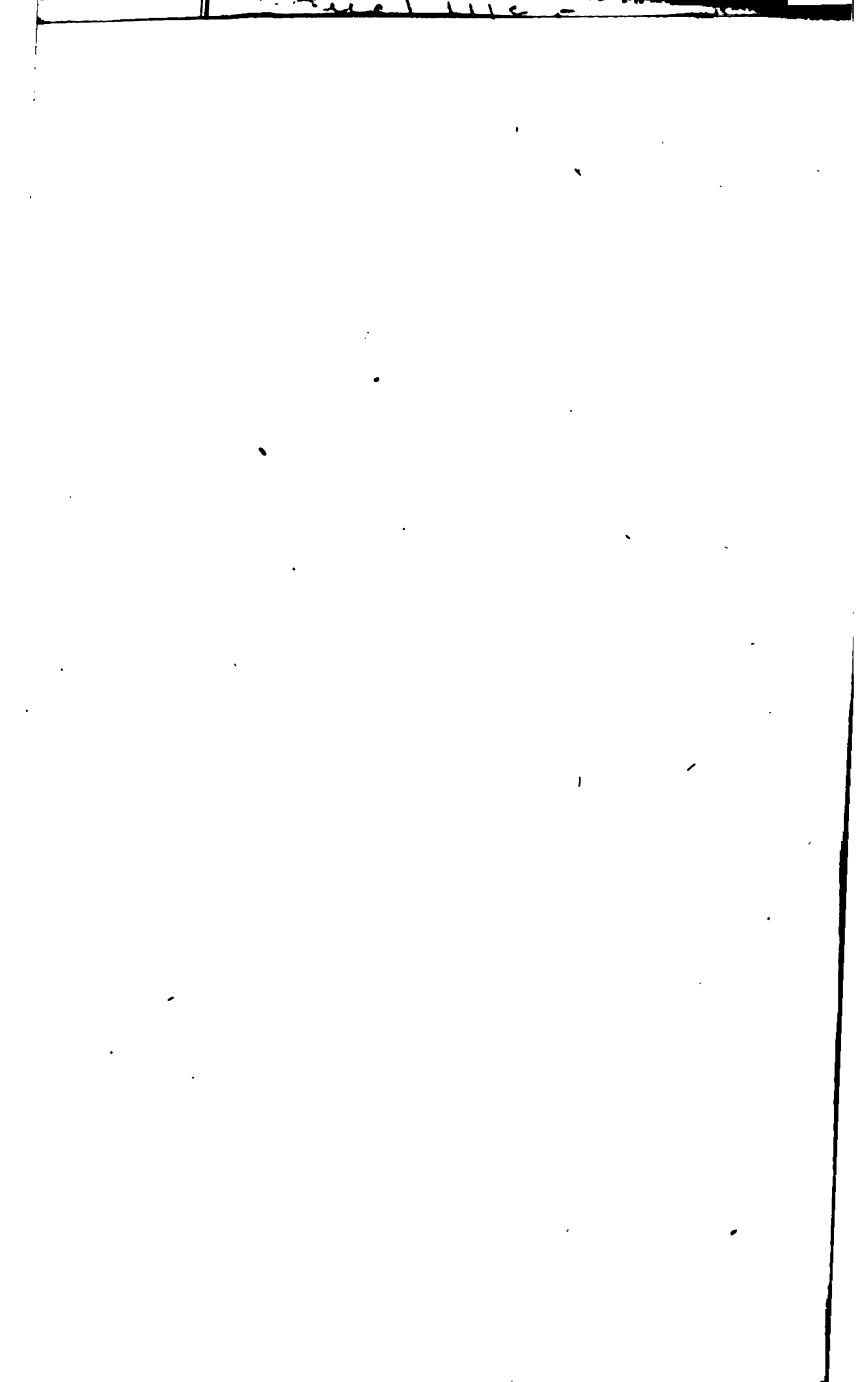
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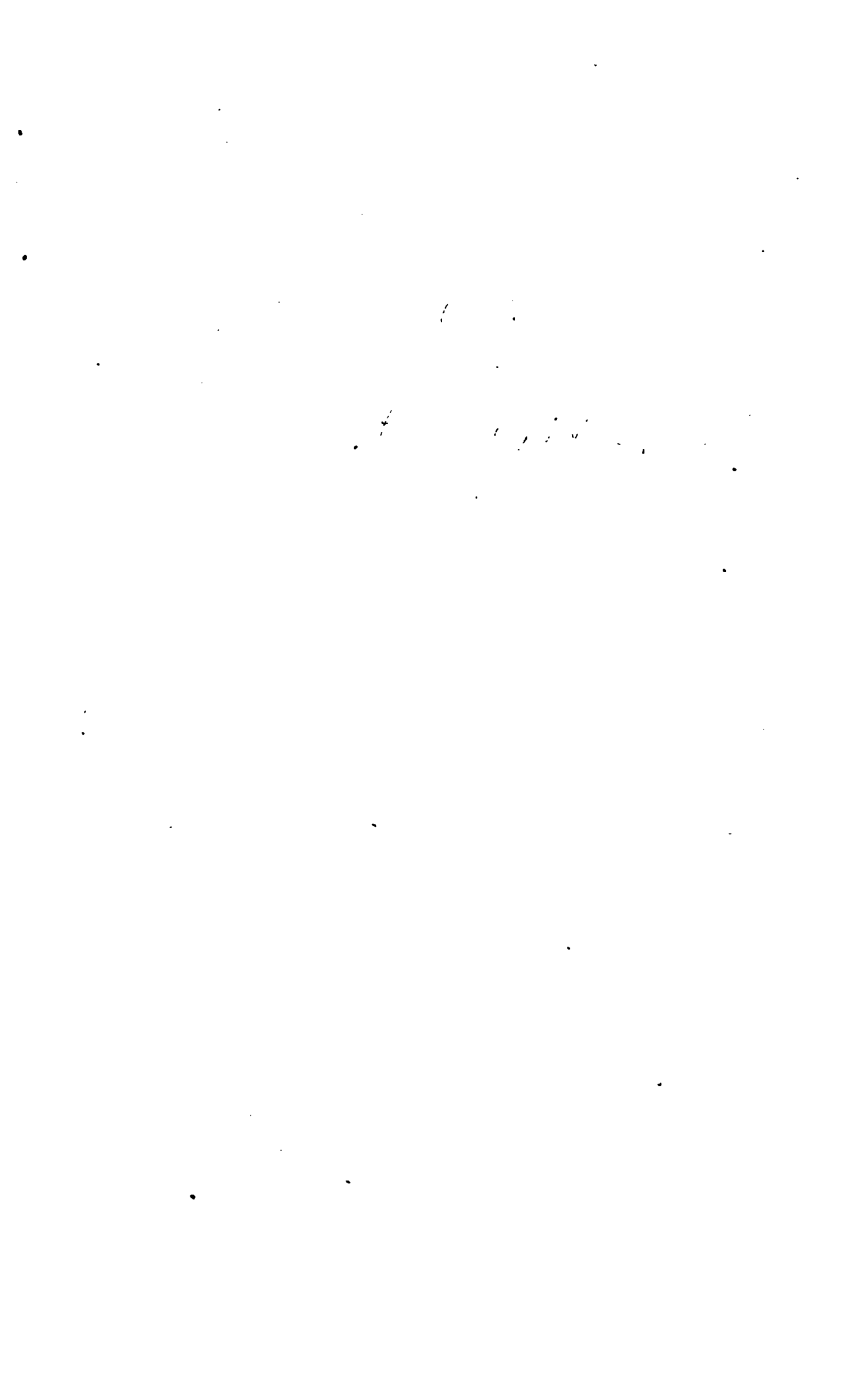






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EXERCISES

IN

GREEK PROSE COMPOSITION,

ADAPTED TO THE

FIRST BOOK OF XENOPHON'S ANABASIS.

BY

JAMES R. BOISE,

PROFESSOR OF GREEK IN BROWN UNIVERSITY.

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PREFACE.

THE following Exercises were prepared simply as an accompaniment to the First Book of the Anabasis. They consist of easy sentences, similar to those in the Anabasis, involving the same words and constructions, and are designed by frequent repetition to make the learner familiar with the language of Xenophon. Accordingly the chapters and sections in both are made to correspond. Thus, §§ 1st, 2d, etc., of chapter 1st in the Exercises, require a constant reference to §§ 1st, 2d, etc., in chapter 1st of the Anabasis. So with the remaining sections.

In writing these Exercises, it is impossible to study the expressions of Xenophon too carefully, or to imitate them too closely; and the fact that the learner has continually before him a model so faultless, so purely Attic, is conceived to be no small advantage.

It will be observed, that each section contains a vocabulary and two paragraphs of English sentences. The first paragraph is intended for oral recitation, and together with the vocabulary should be made

familiar, so as to be recited promptly and with little effort. The second paragraph consists of longer and more varied sentences, which are to be written, and which may also, in reviews especially, be expressed *viva voce*. As the chief thing in learning any language is to become familiar with its words and idioms, the question may fairly be raised, whether it would not be better for the beginner in Greek, to occupy somewhat less of his time in committing to memory abstruse rules, which he comprehends but imperfectly, and a grammatical nomenclature, which surely will give him a very imperfect idea of the harmony of the Grecian tongue; and instead of this, to occupy a greater proportion of his time in storing the mind with those words and phrases, which in endless combinations are an essential part of the language which he is aiming to acquire. Would not this process be more analogous to that which nature points out to us?

It is supposed that the majority of those who use these Exercises, will also have in their possession Dr. Owen's edition of the *Anabasis*, which contains numerous grammatical references and full explanatory notes. For this reason, many annotations have been omitted in the margin of this work which might otherwise have found a place.

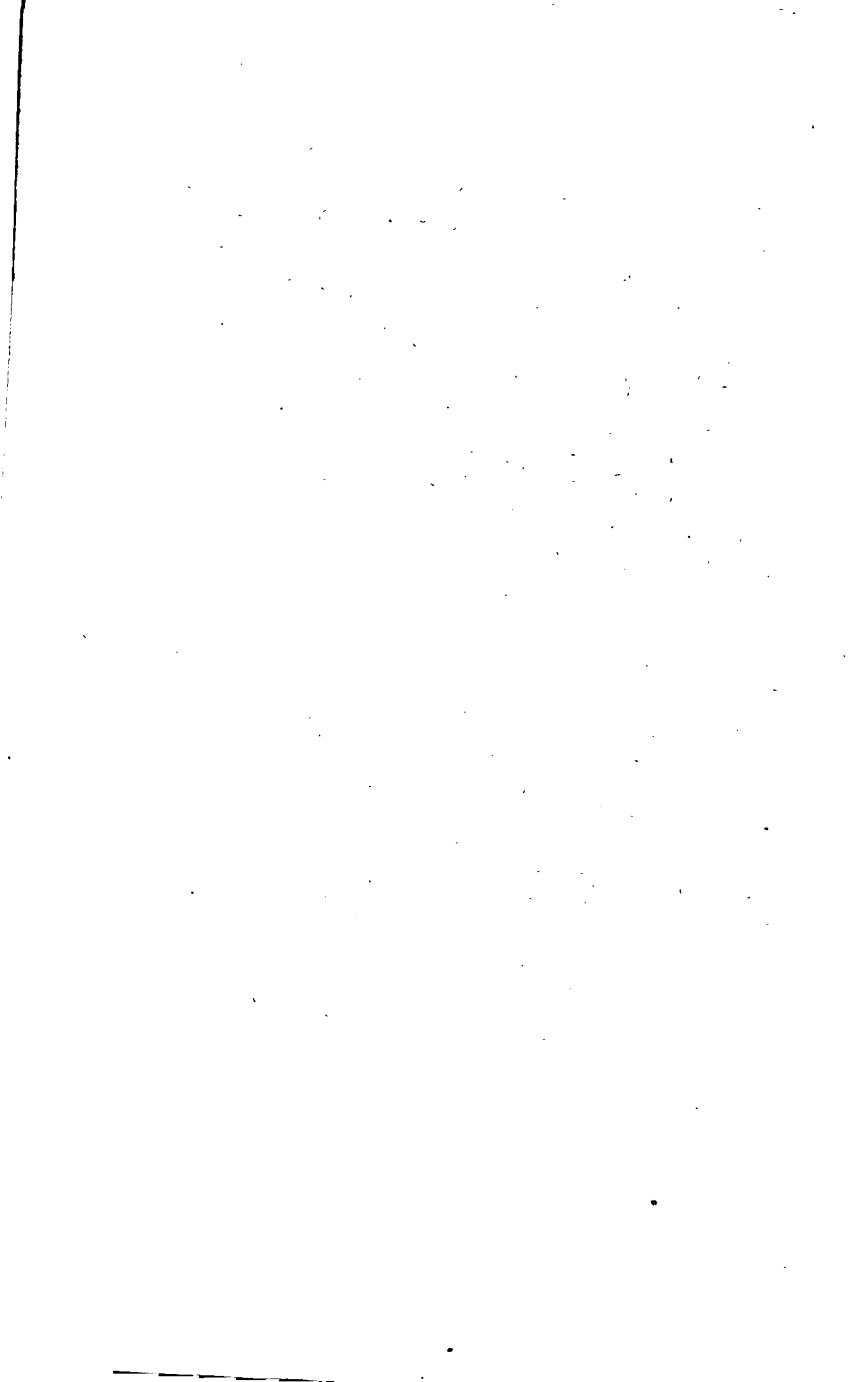
The Greek text which has been selected is that of Krüger. This is added to the Exercises, so that the book may be used even by those who are not reading

the *Anabasis*, and who may chance not to have a copy. Should any discrepancies between this text and the words employed in the vocabularies be discovered, they may be explained by the fact that the Editor himself made use of the text of Dr. Owen's edition in the preparation of the work.

The explanatory notes are desultory and various. The plan of the work forbade any attempt to develop a regular and methodical syntax, provided there were need of such a treatise. But the excellent grammars of Kühner, Sophocles and Crosby rendered such an attempt unnecessary.

For the convenience of the learner, an English-Greek vocabulary, a catalogue of the irregular verbs, and an index to the principal grammatical notes have been appended to the Exercises.

Brown University, Sept. 1849.



EXERCISES

IN

GREEK PROSE COMPOSITION.

CHAPTER FIRST.

§ 1. Son, παῖς, ὁ. Young, νέος. Elder, πρεσβύτερος. In prose the usual positive is πρεσβύτερος. Termination, τελευτή. Life, the period of life, βίος. Life opposed to death, ζωή. Both, ἀμφότεροι. I have, there is born to me, γίγνεται μου. I am sick, ἀσθενῶ. I apprehend, suspect, ὑποπιτεύω. I wish, βούλομαι. I am present, πάρεμι. (The learner is supposed to be familiar with the numerals and pronouns.) When = after, ἐπει; when as a correlative of then, ὅτε.

He is sick. They are sick. We are sick. You (sing.) are sick. You (plur.) are sick. The son of Darius is sick. The sons of Darius are sick. I wish to be present. He wishes to be present. I wish you to be present. He wishes me to be present. They wish us to be present.

Darius has three sons. Cyrus had two sons. He (αὐτοῦ) has five sons. They (αὐτῶν) have one son. Darius is sick. The two sons of Darius are sick. The younger son of Darius was sick and was apprehending a termination of his life. I wish my two sons both to be present. He wishes

his three sons to be present. When he apprehended a termination of his life, he wished his elder son to be present.

§ 2. *Sovereignty, government, ἀρχή. General, στρατηγός. Plain, πεδίον. Friend, φίλος. Heavy-armed man, ὀπλίτης. Commander, ἄρχων. To happen, τυγχάνειν. I send for, μεταπέμπομαι. I make, appoint, ποιῶ. I go up, ἀναβαίνω. I take, λαμβάνω. I have, ἔχω.* (Observe the difference both in meaning and construction between this word and γίγνομαι, sup.) *And, also, καί. And, but, δέ.*

He sent for me. They sent for me. I sent for you. You sent for me. You (plur.) sent for us. We sent for you. The general sent for you. He sent for the general. He sent for the commander. We sent for the commander, and the heavy-armed men.

He happens to be present. They happened to be present.⁽¹⁾ He sent for Cyrus. I shall send for my two sons from the sovereignties of which I made them satraps. And I also appointed him general of all who used to assemble⁽²⁾ in the plain of Castolus. The five sons go up taking⁽³⁾ Tisaphernes upon the supposition of his being⁽⁴⁾ a friend. They went up having four hundred heavy-armed men. I will go up having seven hundred heavy-armed men, and Xenias their commander.

§ 3. *Brother, ἀδελφός. Kingdom, βασιλεία. Mother, μή-*

(1) Observe here that the participle agrees in number, &c., with the subject of the verb.

(2) The learner will recollect that the imperfect tense expresses continued or customary action in past time; and may often be translated *used to, was wont*, etc. The aorist denotes an action *absolutely*; i. e. without regard to its continuance or completion.

(3) See note (1).

(4) *ὥς, as, as if*, denotes supposition, and may be rendered as above.

τηρ. *Before*, πρὸς with acc. *Both*, as a correlative of *and*, τε. *Again, back*, πάλιν. *To, over*, ἐπὶ with acc. *I calumniate*, διαβάλλω. *I plot against*, ἐπιβουλεύω. *To de cease*, τελευτῶ. *I apprehend, seize upon*, συλλαμβάνω. *I slay, put to death*, ἀποκτείνω. *I settle, establish*, καθίστημι. (Intrans. in the perf., pluperf., and 2d aor. tenses of the act. voice.) *In, into*, εἰς with acc. used after a verb expressing or implying motion. *I persuade*, πείθω. *I send away*, ἀποπέμπω. *I rescue by entreaty*, ἐξαιτῶ.

N. B. It must be borne continually in mind, that the personal pronouns are implied by the endings of the verb; and consequently that they are not to be expressed unless they are emphatic.

He sent me away. He sent for me. They apprehended the son of Darius. They apprehended a termination of life. He slew the general. The general deceased. The commander persuaded the heavy-armed men. The son of the commander was persuaded. He wished to be present. He happened to be present (particip.)

He was calumniating Cyrus. They are plotting against him. I shall calumniate Cyrus before his brother. They calumniated Cyrus before his brother, on the ground that⁽⁵⁾ he was plotting against him. And after⁽⁶⁾ Darius deceased,⁽⁷⁾ Artaxerxes apprehended⁽⁸⁾ Cyrus as if to put him to death. After I was settled in the kingdom, he plotted against

(5) *On the ground that*, ὡς. Cf. note (4); and also, ὡς ἀποκτενῶν below.

(6) Ἐπει is often rendered *when*, but in the sense of *after*, postquam. Οτε means *when*, *while*, quum.

(7) Ἐτελεύτησε, a euphemism for ἀπέθανεν.

(8) We are not by any means to infer that συλλαμβάνειν and ἀποκτείνειν in § 1, are synonymous, because they may be translated by the same English word. It will be perceived that the English word, *apprehend*, may be used in very different connections.

me. I calumniated the general before Cytus; and he⁽⁹⁾ was both persuaded and seized the general. His mother will send him away again to his government. His mother rescued him by her entreaties (lit. begged him off). After I was persuaded, I seized the commander of the heavy-armed men, as if to put him to death.

§ 4. *Afterwards, yet, ἔτι. That, in order that, ὥπως. Never, μήποτε. In the power of, ἐν c. dat. I take counsel, βουλευόμεαι. I am, εἰμί. I am able, δύναμαι. Instead of, ἀντὶ. I am king, βασιλεύω. I love, φιλέω. More, rather, μᾶλλον. Than, ἢ.*

We deliberated. They deliberated. He plotted against us. I apprehended him. I am king instead of you. I love him more than you. We love you more than him. He loved us more than the general.

They are taking counsel that they may never afterwards be in the power of the general. He is in the power of his brother. He is taking counsel that, if possible, (if he may be able,) he may be king instead of his brother. They were present with Cyrus because they loved him (lit. loving⁽¹⁰⁾ him). They loved the younger more than the elder brother. I am in your power.

§ 5. *All, πάντες. Whoever, ὅστις. From, παρὰ c. gen. So as, ὥστε. I am friendly, εἰνοϊκῶς ἔχω. Competent, sufficient, able, ἱκανός. To, πρὸς c. acc.: also the dative without a preposition. It must be left to observation to decide which construction is to be employed after any particular verb.*

(9) This use of ὁ δὲ (Latin *is autem*) should be carefully noticed. The phrase occurs only at the beginning of a sentence, and in a narration. The article is here demonstrative. Cf. 'Ο δὲ § 4.

(10) The participle in Greek as in Latin denotes "the time, the cause, the concomitant of an action, or the condition on which it depends."

With, by the side of, παρὰ c. dat. That, so that, ὥς. I come, arrive, ἀφικνοῦμαι. I manage, dispose, διατίθηναι. I carry on war, πολεμῶ. I pay attention to, ἐπιμελοῦμαι.

He is able to carry on war. They are able to carry on war. We are able to carry on war. We are friendly to you. We all are friendly to you. They are friendly to you. They all are friendly to you. You all are friendly to us. He is friendly to them. They all are friendly to the king. They are both friendly to the king and are able to carry on war.

Whoever of those from his ⁽¹¹⁾ brother comes to him, he sends them all away. I am managing them so as to be friends to me rather than to my brother. He is friendly to me. I am friendly to you. The barbarians with him were both competent to carry on war and were friendly to him. He paid attention to those from the king, whoever came to him. And he also pays attention to those with himself that they may ⁽¹²⁾ be friendly to him. He sent for his younger son. He sends away his elder son. I paid attention to the general that he might be friendly to me. I paid attention to the general upon the supposition that he was (participle) friendly to me.

§ 6. *Forces, power, δύναμις. As much as, the most, ὥς μάλιστα. Unprepared, ἀπαράσκευος: most unprepared, ὅτι ἀπαρασκευότατος. A levy, συλλογή. Thus, as follows, ὥδε.*

⁽¹¹⁾ The pronouns, *my, you, his, her, their*, etc., are not to be translated unless they are somewhat emphatic, as in contrasts, etc. The Greek would generally use the article where we should use the pronoun. Thus above, ἡ μήτηρ, *his mother*; πρὸς τὸν ἀδελφόν, *to his brother*; τῶ παίδε, *his two sons*; et passim.

⁽¹²⁾ Recollect that the subjunctive follows in a dependent clause the leading tenses (i. e. the present, future and perfect) of the indicative; as the optative does the historic tenses.

Many, πολλοί. *Brave, good*, ἀγαθός. *City*, πόλις. *Several, each*, ἕκαστοι. *Anciently*, τὸ ἀρχαῖον. *By, from*, ἐκ c. gen. *Collect, assemble*, ἀθροίζω. *I conceal*, ἐπικρύπτω. *Wherefore*, οὖν, (postpos.) *I give orders*, παραγγέλλω. *To belong, to be of*, εἶναι c. gen. *I present, give*, δίδωμι. *I make to revolt*, ἀφίστημι. See note on καθίστημι, § 3. Observe also that the perf. and pluperf. of this verb are in meaning, præs. and imperf. *At that time*, τότε.

It belongs to me. They belong to me. They belong to him. It belongs to you. The city belongs to you. The cities belong to you. All the cities belong to you. The several cities belong to him. The city belongs to them. The city belonged to me. At that time all the cities belonged to me. Wherefore the city belongs to the king. The city anciently belonged to the king.

After he collected the Grecian forces, ⁽¹³⁾ he concealed them as much as he could. He conceals as much as he can all the forces which assemble on the plain of Castolus. He took his brother as unprepared as possible. He is making a levy as follows. Wherefore the levy was made as follows. He made the levy so as ⁽¹⁴⁾ to take the king as unprepared as possible. I shall assemble as many and as brave men as possible. I shall give orders to the several ⁽¹⁵⁾ cities to take as many men as possible, upon the pretence that ⁽¹⁶⁾ Cyrus is plot-

⁽¹³⁾ Lit. *force*. To denote the same idea in English, we should more naturally use the plural *forces*.

⁽¹⁴⁾ *So as*, see § 5.

⁽¹⁵⁾ *Several*; the force of ἕκαστος may be expressed thus: e. g. τοῖς προυράρχοις ἑκάστοις, *to the several captains*, or *to each of the captains*.

⁽¹⁶⁾ ὡς ἐπιβουλευόντος and ὡς ἐπιβουλεύει above § 3. differ in meaning as follows. The clause in § 3. denotes the charge which Tissaphernes actually brought against Cyrus in so many words, *that he was plotting against the king*; the clause in § 6. denotes a pretence, not necessarily an actual declaration, *pretending that Tissaphernes was plotting*, etc.

ting against me. Ten cities belong ⁽¹⁷⁾ to Tissaphernes. The seven cities belonging to Tissaphernes, anciently presented by the king, have revolted ⁽¹⁸⁾ to Cyrus. All the cities, which ⁽¹⁹⁾ at that time revolted to the king, were anciently friendly to Cyrus. I am a friend to you. I am friendly to you.

§ 7. *In, ἐν* c. dat. *This, these, οὗτος, οὔτοι. The same, ὁ αὐτός. Some—others, οἱ μὲν—οἱ δέ. The fugitive, ὁ φεύγων. Land, γῆ, by land, κατὰ γῆν. Sea, θάλαττα, by sea, κατὰ θάλατταν. The exile, ὁ ἐκπεπτωκός. Pretext, πρόφασις. Another, ἄλλος. Again, αὖ. I perceive, am informed, αἰσθάνομαι. I perceive beforehand, προαἰσθάνομαι. I banish, expel, ἐκβάλλω. To take under (one's protection) ὑπολαμβάνειν. I besiege, πολιορκῶ. I endeavor, try, πειρῶμαι. I restore, κατάγω. I levy, συλλέγω.*

I restored the exiles. He restored the exiles. I endeavored to restore the exiles. He tried to restore the exiles. He was trying to restore the exiles. They were trying to restore the exiles. He was besieging the city. He besieged the city. He was besieging the city by land and by sea. They besieged the city both by land and by sea. He was restoring the fugitives. He restored the fugitives. They restored all of the exiles. Wherefore I restored the exiles.

After I perceived that some ⁽²⁰⁾ persons in Miletus were

⁽¹⁷⁾ With the meaning of εἶναι in this section, compare that of γίνεσθαι § 1, supra. What is the difference?

⁽¹⁸⁾ The learner will recollect the peculiarities of tense and signification in the perf. and pluperf. of this verb.

⁽¹⁹⁾ Which is commonly translated by σοι, σοι, etc., after, all. See § 2, πάντων σοι.

⁽²⁰⁾ As τοῖς is not expressed before βουλευομένους, the subject of this participle is entirely indefinite, and in translating we may say, *some persons*, etc., not implying that they were the greater part. Had τοῖς been expressed we should translate it, *the men in Miletus were plotting* etc., i. e. the majority, the body of the men.

plotting these same things—to revolt to Cyrus—I gave orders to slay some of them and to banish others. Cyrus took the fugitives⁽²¹⁾ under his protection. Having taken Darius as a friend, and having apprehended those who wished⁽²²⁾ to revolt, he took the fugitives under his protection. Having besieged the city by land and by sea, I endeavored to restore the exiles.⁽²³⁾ And this again was another pretext to the king for levying and assembling an army. I perceived beforehand that he was plotting⁽²⁴⁾ these things. I perceived that he wished his two sons to be present. I perceived that he was levying an army.

§ 8. *Not, οὐ* ; before a vowel with a smooth breathing, *οὐκ* : before a vowel with a rough breathing, *οὐχ*. When it is the last word in its clause, it is oxytone. *To plot*, βουλίσσεται. *Wherefore*, ὥστε followed by the indic. This word denotes a consequence, a result : *οὖν*, an inference. *Against*, πρὸς c. acc. *Impost*, δασμός. *I demand* (on the ground that it is worthy, proper), ἀξιῶ. *Plot*, ἐπιβουλή. *I suppose*, νομίζω. *Army*, στρατεύμα. *I am displeased*, ἔχθομαι. *I forward*, send away, ἀποπέμπω. *To accrue, to become*, γίγνεσθαι. *To expend one's resources upon* (lit. about), δαπανᾶν ἀμφὶ c. acc.

He was plotting these things. You were plotting these things. You all were plotting these things. He plotted these things. They plotted the same things. They all plotted these same things. They were plotting against me.

(21) Lit. *those who were fleeing*.

(22) The participles of βούλομαι and βουλεύομαι must not be confounded.

(23) τοὺς ἐκπεπρωμένους, lit. *those who had been banished*.

(24) Observe that the participle is here used in Greek ; although we translate it by the indicative mood. Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation or continuance*, &c., take the participle where we should use the *infinitive mood, the participial substantive, or, that, &c.*

He was plotting against you. They plotted against him. They each plotted against you. They did not plot these things. They did not plot against us.

I shall demand, because I am⁽²⁵⁾ his brother, that the king give me these cities. Wherefore⁽²⁶⁾ the king did not perceive that Cyrus was plotting these things. His mother so disposed the king as not (μή) to perceive the plot against himself. I supposed that my brother, by carrying on war, was expending his resources on his army: wherefore, I was displeased with his carrying on war.⁽²⁷⁾ I shall forward the imposts accruing to the king from the government which Cyrus happens to have.

§ 9. *Beyond*, ἐπέρ c. acc. *An exile*, φυχός. *Thracian*, Θρᾷξ, -ός. *Abydos*, Ἀβυδος. *Miletus*, Μίλητος. *Treasures*, money, χρήματα. *Voluntary, of one's own accord*, ἐκών. *Even*, καί. *Thus*, (as above mentioned) οὕτω; before a vowel, οὕτως. *Secretly*, expressed by λανθάνω, e. g., *I nourish secretly*, λανθάνω τρέφων. *They nourished secretly*, ἔλαθον τρέφοντες. *Opposite*, καταντιπίας. *At*, ἐν c. dat. *For*, εἰς c. acc. *Support*, τροφή. *I confer with*, συγγίγνομαι. *I admire*, ἄγαμαι. *To make one's head-quarters at*, ὀρμαῖσθαι ἐκ c. gen. *I live, dwell*, οἰκῶ. *With*, lit. from, ἀπὸ (denoting the means). *I benefit, assist*, ὠφελεῶ. *I contribute*, συμβάλλω. *I support, nourish*, τρέφω. *Soldier*, στρατιώτης.

I admire him. I admired him. They admired you. We all admired you. He is supported secretly. He was supported secretly. They were all supported secretly. The army was supported secretly. They supported the army

(25) See note (10).

(26) ὥστε is here followed by the indicative, and denotes a fact, an actual event: in § 5, it is followed by the infinitive and denotes a thing supposed or conceived: *so as to be friends to himself*, etc.

(27) See note (24).

secretly. He supported the army secretly. We supported the soldiers secretly. He made his head-quarters at Chersonesus. They made their head-quarters at Chersonesus.

And another army was collecting for the king, in the following manner. And Cyrus was collecting for himself an army in the Chersonesus which⁽²⁸⁾ is beyond the Hellespont. The commander, having conferred with the Lacedæmonian exile, both admired him and gave him a hundred darics. And he,⁽²⁹⁾ having taken them, carried on war against the king of the Thracians. He makes his head-quarters at Chersonesus. I am carrying on war with the Thracians who live beyond Abydus. I live at Miletus. With these treasures, he carried on war against the cities beyond the Hellespont, in the following manner. He benefited the cities of the Hellespont; wherefore,⁽³⁰⁾ they even contributed money for him of their own accord. And⁽³¹⁾ thus an army was secretly⁽³²⁾ supported for Cyrus. And Cyrus secretly supported an army as follows. He is living at Abydus opposite the Hellespont. The Ionian cities were friendly⁽³³⁾ to Cyrus, and secretly contributed money for the support of his soldiers.

§ 10. *Related by the ties of hospitality, a guest, host, foreign friend, ξένος. One of an opposite party or faction, ἀντιστασιώτης. At home, οἶκος. Foreign soldier, mercenary, ξένος. To the number of, εἰς c. acc. Pay, μισθός. Until, before,*

(28) Which is; the student will perceive that it is the article which we translate by this phrase.

(29) See note (9).

(30) Cf. note (26).

(31) Observe that *ὁ* is not like the English word, *and*, to be placed first in the clause.

(32) Cf. *ἐρύχανε* *ἔχων*, § 8, and *παρὼν ἐρύχανε*, § 2.

(33) See § 5 for this expression.

πρίν. *I oppress*, πιέζω. *I go*, ἔρχομαι. *I demand*, αἰτέω. *A month*, μήν. *I am superior to, I conquer*, παριγίγνομαι. *I entreat*, δέομαι. *To make peace with, to become reconciled to*, καταλίνειν πρὸς c. acc. *I advise with*, συμβουλευόμαι c. dat.

He plotted these same things. He plotted against us. He advised with us. He conferred with us. He happened to have a thousand mercenaries. He happened to be a mercenary soldier. He supported an army secretly. An army was supported for him secretly. He demands pay. He entreats me to be reconciled with the king. He demands that mercenaries be given to him.

The king happens to be related to me by the ties of hospitality.⁽²⁴⁾ He happened to have Aristippus as a guest. He is oppressed by those at home of an opposite faction. I live at home. Those at home of an opposite faction, being oppressed, went to Cyrus and demanded of him mercenaries to the number of a thousand. They demand pay for ten months, on the plea that (as if) they will thus become superior to those of an opposite faction. I entreat you not to make peace with the king until I advise with you. He demanded of the Lacedæmonians, mercenaries to the number of ten thousand, on the plea that he would thus become superior to his brother. And thus again he was supporting⁽²⁵⁾ an army secretly. And thus again he supported the army in Thessaly secretly. And thus⁽²⁶⁾ another army was secretly collected and supported for him.

(24) ξένος like the Latin *hospes* means either *guest* or *host*, related by the ties of hospitality.

(25) Why does Xenophon use the imperfect ἐλάμβανεν, rather than the aorist?

(26) It will be perceived that οὕτω refers to what precedes; and ὥδε, § 6, to what follows. This distinction is general; so also, ταῦτα and τόδε are distinguished in like manner.

§ 11. *The very most, as many as possible, ὅτι πλείστοι.* The word meaning *men*, is often omitted in Greek where the English word would be expressed. *Country, χώρα. Ionian, Ἴωνικός. Milesian, Μιλήσιος. To come to one's assistance, παραγγιγνέσθαι. To make an expedition against, στρατεύεσθαι eis. I exhort, urge, bid, κελύω. I infest, give trouble to, πράγματα παρέχω, c. dat. With, in company with, σύν.*

They infest the country. We give him trouble. We were giving him trouble. They were giving us trouble. They gave us trouble. They infested the king's country. We were giving them trouble. We are not infesting the country. They are making an expedition against the king's country. They made an expedition against the city. They were making an expedition against the cities. I urged him to make an expedition against the city. They urged him to make an expedition against the country.

And Proxenus having taken as many men as possible, came to his assistance. He demanded of Cyrus four thousand men, on the plea that (as if) he wished to make an expedition against the Greeks who dwell beyond the Hellespont. He exhorted⁽³⁷⁾ Proxenus to make an expedition against the exiles⁽³⁸⁾ of the Milesians, pretending that (as if) they were infesting his own country. The Pisidians were infesting the country of the king. He gave trouble to the king. They gave me trouble. He urged Socrates the Achæan, having taken as many men as possible, to come,⁽³⁹⁾ pretending that

(37) κελύω, like the Latin *jubeo*, is less authoritative than ἐπιτάττω, *impero*, and may often be rendered *I exhort, I urge*.

(38) Οἱ φυγάδες, *the refugees, the exiles*; οἱ πεσόντες, *those who are fleeing, the fugitives*; especially, from their country; hence, *the exiles*: οἱ ἐκπεπωκότες, lit. *those who have fallen out*, sc. from their country; hence, *the exiles*.

(39) ἔλθεῖν, simply *to come*; παραγγεῖσθαι, *to come, or to be, by the side of*; often implying, *for succor, for help*.

he was going-to-wage-war⁽⁴⁰⁾ against his eldest brother together with the Thracians who live opposite Abydus. Making his head-quarters at Miletus, he infested the cities of Tissaphernes which had anciently been presented by the king. He demanded of Cyrus two thousand heavy-armed men, on the plea that he would thus conquer the Ionian cities. He demanded a thousand soldiers⁽⁴¹⁾ on the plea that he wished to make an expedition against the Greeks. He wished to make an expedition, pretending that the Greeks were infesting his country. He was expending his resources upon his armies while-carrying-on-war against his youngest brother.

(40) As we have in English no fut. particip., we translate it by various circumlocutions, *going to*, *about to*, etc., and often simply by *to*, e. g. *ὡς ἀποκτενῶν*, *as if to put him to death*, § 3. sup.

(41) *στρατιῶται* is the generic word for *soldiers*: *ἐπλῆται*, *ξίνοι*, etc., are specific.

CHAPTER SECOND.

§ 1. *Already, ἤδη. Upward, ἄνω. Wholly, παντάπασιν. From, out of, ἐκ. Pretence, πρόφασις. In that place, there, ἐνταῦθα. Citadel, ἀκρόπολις. The mercenary army, τὸ ξενικόν. Garrison, φυλακή. It seems good, δοκεῖ. To go, to march, πορεύεσθαι. I make (for myself) ποιῶμαι. To march against, σιτρατεύεσθαι εἰς. I am reconciled with, συναλλάττομαι πρὸς c. acc. To come, ἤκειν. I govern, command, προέστηκα.^(*) I guard, φυλάττω. I have, ἔστι μοι, ἔχω.*

He commands the mercenary army. He commanded the mercenary army. They commanded the army in that place (lit. the in that place army.) He commands the army in that place. I command the army. I commanded the army. I sent orders to the commander of the army. I ordered (κελεύω, *I order*) the commander of the army to come. He came *with* (particip.) the army which he had. He came for assistance with the army which he had.

And it already⁽¹⁾ seemed good to Cyrus to go upward. I wished to expel the barbarian army wholly from the country. He made the pretence that he wished⁽²⁾ to march against the Pisidians. And this was another pretence to him for expel-

(*) κελεύω, *I order*; παραγγέλλω, *I give orders*, esp. as a military term; προέστηκα, *I stand at the head of*, i. e. *I command or govern*.

(1) Cf. ch. 1, (31.)

(2) Lit. *as if wishing*.

ling the Pisidians from the country. He made the pretence that he was marching against the Pisidians. Aristippus having been reconciled with the men at home, sent away to Cyrus the army which was in that place.⁽³⁾ He ordered Clearchus to come with⁽⁴⁾ the army which he had.⁽⁵⁾ I expelled the barbarian army wholly from the country, having been reconciled with those at home. I sent orders to Xenias, who governed for me the Thracians beyond the Hellespont to come with ten thousand mercenaries. The men were sufficient to guard the citadels. Having taken the men except a sufficient number to guard the citadels, he expelled the Thracians wholly from the country. He commanded the mercenary army in that place.⁽⁶⁾ He was reconciled with the garrisons in the cities. He sent away the exiles of the Milesians to Cyrus. He sent for the imposts accruing to the king from the cities beyond the Hellespont. He lives beyond the Hellespont.

§ 2. Also, καί. Well, καλῶς. Readily, gladly, ἡδέως. For, γάρ (postpos.). I call, καλῶ. I promise, ὑπισχνόμαι. I leave off, cease, παύομαι. Home, homeward, to one's home, οἶκαδε. (Used after verbs of motion: οἶκοι, after verbs of rest.) I succeed, καταπράττω. I obey, πείθομαι. I place confidence in, πιστεύω.

He succeeded well. They succeeded well. We all succeeded well. You did not succeed well. He called me. I called him. And I called him also. And we called him

(3) Lit. *the in that place army*. Adverbs and clauses are often used adjectively by being placed between the article and noun. Thus below, τοῦ ἐν ταῖς πόλεσι ξενικοῦ.

(4) The participles, λαβῶν, ἔχων, φέρων, etc., are often translated *with*.

(5) ὅσον ἦν αὐτῷ and δ εἶχεν are nearly the same idea: ὅσον, *all which* seems a little more emphatic than δ, *what*.

(6) Cf. (3) sup.

ἀντιπαρασκευάζομαι. Through, *διὰ* c. gen. To, as far as to, *ἐπὶ* c. acc. River, *ποταμός.* Breadth, *εὖρος, τό.* A hundred feet, *πλήθρον.* A bridge, *γέφυρα.* Boat, *πλοῖον.* I hear, *ἄκούω.* I have mentioned, *εἶρηκα.* (A defective verb ; commonly referred to *φημι* as a present, fut. *ἔρω.*) I hasten, *ὀρμῶμαι.* March (spoken of the general), *ἐξελαύνειν.* To be upon, *ἐπείναι.* I construct, *ζεύγνυμι.*

I have spoken of this river.⁽¹⁶⁾ He has spoken of this bridge. They have spoken of these boats. He will speak of this boat. Both this man and his brother have spoken of these rivers. They will speak of the river and the bridge. He hastened from the city. He hastened from this city. They hastened through the country. We hastened through this country.

Having heard from Socrates of the equipment of Sophænetus, they made preparation in turn. With (the forces) which I have mentioned they hastened from Sardis. He marched through the country of the Thracians, as far as to the Hellespont. When he heard from Sophænetus of the equipment of the Pisidians, he made an expedition against them. The breadth of this river⁽¹⁶⁾ was five hundred feet, and there was a bridge upon it. This bridge was constructed of ten boats.

§ 6. *Prosperous, εὐδαίμων (εὖ, well, δαίμων, fortune).* Large, *μέγας.* Day, *ἡμέρα.* To, into, *εἰς.* I cross, go over, *διαβαίνω.* I remain, *μένω.*

We remained in that place ten days. I remained in that place thirty days. Both this man and the king remained in that place twenty-five days. They crossed the river. He

⁽¹⁶⁾ Recollect that a common noun with a demonstrative pronoun takes the article also. The order is, pron., art., noun ; or, art., noun, pronoun. See ch. 1, 8, for the expression *these cities* ; and 9, *these treasures*.

crossed this river. We crossed the river Mæander. He will cross the river Mæander. (Observe that *διαβαίνω* takes the fut. mid. The fut. act. and the 1st aor. act. are trans.) They will cross this river.

They crossed this river with a thousand heavy-armed men. This city is prosperous and large. In that place they remained twenty days, plotting against the king. Having crossed the river he will march through Phrygia to a large and prosperous city.

§ 7. *Palace, βασιλεία, τά. Park, παράδεισος. Full, πλήρης. Beast, θήριον. Wild, ἄγριος. I hunt, θηρεύω. On horseback (lit. from a horse), ἀπὸ ἵππου, ἀφ' ἵππου. Horse, ἵππος. Source, πηγή. Flow, ῥέω, fut. ρυήσομαι, aor. ἑρρήην.*

The river flowed through the palace. The river will flow through this palace. This river flowed through the city. Three rivers flow through this country. The river flows through this park. Four large rivers flowed through the country. I used to hunt on horseback. I wished to hunt on horseback.

Cyrus had a palace in that place. He sent away to Cyrus the army which he had.⁽¹⁷⁾ This park was large and full of wild beasts. In this park, he had wild beasts. In this place, Cyrus had a park full of wild beasts, which he used to hunt on horseback. Wishing to exercise both himself and his horses, he used to hunt these wild beasts on horseback. Whenever he carried on war against^(*) the Thracians, he made his head-quarters in the Chersonesus. This river rises in the palace.⁽¹⁸⁾ The river Mæander rises

(17) "He had," see ch. 2, § 1. We see that there are two expressions in Greek for "I have," ἔχω and ἐμοὶ ἐστίν. "I had," εἶχον and ἐμοὶ ἦν.

(*) What is the common form of the optat. in contract verbs?

(18) Lit. *the sources of this river are out of*, etc.

in the palace of Cyrus. The river Mæander flows through a large park. It rises in this large park.

§ 8. *Into, εἰς. Fortified, ἐχυμένος. Wisdom, skill, σοφία. Concerning, περὶ. Skin, δέρμα. Cave, ἄντρον. On this account, διὰ τοῦτο. Empty (of a river), v. ἐμβάλλω. Overcome, conquer, νικῶ. Contend, ἐπὶζω. Flay, ἐκδεῖρω. Suspend, hang up, κρεμάννυμι. I say, λέγω. I call, name, καλῶ.*

The river rises in⁽¹⁸⁾ the palace. The river rises in a park. This river rises in the park. The river Mæander rises in this park. These rivers rise in the park. A river rises in the cave. The river rises in this cave. The river empties into the sea. These rivers empty into the sea. A large river empties into this sea. The river was called Mæander. The king is said to have called the river Mæander.

The river Marsyas flows through the city of Celænæ, and empties into the Mæander. And there is also in that place a fortified palace. Apollo overcame Marsyas while contending with him concerning skill, and having flayed him, he suspended his skin in a cave. The skin of Marsyas was hung up in the cave, in which the river Marsyas rises. This river takes its rise in a cave. I contended with him⁽¹⁹⁾ concerning skill. And on this account the river is said to have been called Marsyas. And on this account he attempted to restore the exiles.

§ 9. *Battle, μάχη. At the same time, ἅμα. Review, ἐξέτασις. In all, all together, σύμπαντες. Build, erect, οἰκοδομῶ. Withdraw, ἀποχωρῶ. Am conquered, ἡττώμαι. Bowman, τοξότης. Targeteer, πελταστής.*

He built a palace. He built (see § 5, sup.) a bridge.

(18) "With him," αὐτῷ : οἱ in the text is reflexive.

He built a bridge of nine boats. The bridge was built of a hundred boats. They built this palace. The king is said to have built this palace. They conquered us. We were conquered in battle (νικά, pass. ἡττώμαι). We conquered them. We were not conquered. They were all conquered. All together were conquered.

Xerxes is said to have built this palace, after⁽²⁰⁾ he withdrew from Greece. In that place Xerxes built a palace, when he was withdrawing from Greece. After Xerxes was conquered in battle, he built a palace in the city of Celænæ. Xerxes built the citadel of Celænæ, while⁽²¹⁾ withdrawing from Greece. In that place Cyrus remained three days while building a bridge of boats. Clearchus the exile arrived with three hundred Cretan bowmen. And at the same time he made a review of the Greeks. The targeteers in all⁽²²⁾ were about a thousand.

§ 10. *A contest, ἀγών. Market-place, ἀγορά. Close to, close upon, close by, πρὸς c. dat. I appoint, τίθημι.⁽²³⁾ I am a spectator, I observe, θεωρῶ.*

They appointed a contest. He appointed the contest. We will appoint a contest. We did not appoint a contest. I appointed this contest. We will not be spectators of this contest. He was witnessing the contest. He witnessed the contest. They appointed a contest close by the city. The park is close by this city.

Xenias having appointed⁽²³⁾ a contest, wished that Cyrus should be a spectator of the contest. The market-place of the Ceramians is close upon the Mysian country.

(20) See note (6), ch. 1.

(21) See note (10), ch. 1.

(22) σὺμπαντες (from σὺν and πᾶς) *all together*.

(23) Recollect that the 2d aor. of τίθημι is used chiefly, except in the indicative sing.

§ 11. *More*, πλέον, compar. of πολύ. *Frequently*, πολλάκις. *Door*, θύρα. *Hope*, ἐλπίς. *Continually*, expressed by the verb διαίγω, signifying *I continue*. *Manifest*, plain, δηλός. *I am troubled*, ἀνιώμαι. *In keeping with*, like, πρὸς c. gen. *Character*, τρόπος. *If*, εἰ (used before the indic. and optat.); εἰάν (used before the subjunctive). *I owe*, ὀφείλω. *I go*, εἶμι, (often fut. in meaning). *I demand of, from*, ἀπαιτῶ. *I express*, λέγω.

I went home. They went home. We went home. I will go home. We will go into the city. They will go into the city. He will not go into the market-place. He went into the market-place. He went frequently into the market-place. He went continually (lit. he continued going). Pay is due to the soldiers. He assists the soldiers.

When pay was due to the soldiers for more than four months, they went frequently to the doors of the general, and demanded it. I went home frequently. The general expressed hopes. His brother continually expresses hopes. They were manifestly troubled.⁽²⁵⁾ It was not in keeping with the character of Cyrus to plot against his friends. It was in keeping with the character of Cyrus to give to the soldiers the pay (which was) due, if he had it.⁽²⁶⁾

§ 12. *A guard*, φύλαξ. (This word denotes a single person: φυλακή is collective.) *About, around*, περὶ c. acc. *Wife*, γυνή. *Into the presence of* (after verbs of motion), παρὰ c. acc. *At that time*, τότε. *Cilician woman*, Κίλισσα. *Much*, πολὺς. *Many treasures, much money*, χρήματα πολλά.

The guards arrived. The garrison arrived. He arrived

⁽²⁵⁾ Lit. *they were manifest being troubled*. This form of expression is frequent in Greek. It is commonly translated, *they were manifestly*, etc., or, *it was manifest that they were*, etc.

⁽²⁶⁾ See note ⁽¹⁰⁾, ch. 1.

at that time. In that place, they arrived. They all arrived. They arrived all together. We arrived in the presence of Cyrus. His body-guard arrived. The body-guard arrived.

Epyaxa the wife of Syennesis had Cilicians as guards about herself, when she arrived in the presence of Cyrus. And at that time the wife of Syennesis arrived. In that place the Cilician woman arrived with fifteen hundred horsemen as a body-guard. Sophænetus was in⁽²⁷⁾ the market-place of the Ceramians, (which was) close by the Mysian country, when he gave to the garrison⁽²⁸⁾ four months pay. I have much money at home.

§ 13. *By, along by, παρὰ c. acc. I catch (by hunting), θηρεύω. Way, road, route, ὁδός. Wine, οἶνος. Fountain, πηγή. I mingle, κεράννυμι. At, ἐπὶ c. dat.*

He mingled wine with the fountain. (Observe the idiom in Xen.) They mingled wine with the fountain. I will mingle wine with the fountain. They will mingle wine with this fountain. He is mingling wine with the fountain. They are not mingling this wine with the fountain.

He dwelt by the way-side. In that place he is said to have caught the Satyr by⁽²⁹⁾ mingling wine with a fountain called the fountain of Midas. At that fountain⁽³⁰⁾ Midas caught the Satyr.

§ 14. *Greek, Ἕλλην. Barbarian, βάρβαρος. I ask, entreat, δέχομαι.*

I entreat you to exhibit the army to me. I asked him to exhibit the army to me. They asked us to exhibit the army

⁽²⁷⁾ Rest in ἐν ἀγορῇ, in foro; motion into, εἰς ἀγοράν, in forum.

⁽²⁸⁾ φύλακας, from φύλαξ, a guard; φυλακός, ch. 1, 6, from φυλακή, a garrison, a company of men who act as a guard.

⁽²⁹⁾ See note ⁽¹⁰⁾, ch. 1.

⁽³⁰⁾ See note ⁽¹⁰⁾, ch. 2.

to them. We entreat you to exhibit the army to us. I wish to exhibit the army to you. I am not willing to exhibit the army to you. He demands pay of me. The soldiers demand pay of the general. The army demanded pay of us. He demanded (on the ground that it was fit) that the cities be given to him.

Cyrus reviewed his army in the plain. When the Cilian woman asked Cyrus to exhibit to her his army, he reviewed both the Greeks and the barbarians. Having remained in that place ten days, Cyrus wished to exhibit his army to the wife of Syennesis.

§ 15. *I arrange, draw up, τάσσω and συντάσσω. So—as, οὕτω or οὕτως—ὥς. Order, νόμος. Wing (of an army, lit. horn), κέρας. Left, ἐξώνυμος. I occupy, ἔχω. Three deep, four deep, etc., ἐπὶ τριῶν, ἐπὶ τεττάρων, etc. The rest of, ὁ ἄλλος, οἱ ἄλλοι. Each, ἕκαστος. Right, δεξιός.*

The rest of the army was drawn up eight deep. The rest of the soldiers were drawn up six deep. The rest of the Greeks stood twelve deep. The rest of the generals occupied the right wing. The commander arranged the rest of the soldiers. We occupied the rest of the city.

The Greeks were drawn up and stood as their order was for battle. Clearchus and his men, being drawn up three deep, occupied the left wing. The rest of the generals each drew up their own (forces)

§ 16. *First,—after that, πρῶτον μὲν—εἴτα δέ. A company of horse, ἵλη. In companies of horse, καὶ ἵλας. A company of infantry, τάξις. In companies of infantry, κατὰ τάξεις. I ride along, ride by, παρελαύνω. A war-chariot, ἄρμα. On, upon, ἐπὶ c. gen. Brazen, χαλκοῦς. Purple, φοινικοῦς. Tunic, χιτῶν. Helmet, κράνος. Shield, ἄσπις. I burnish, ἐκκαθαίρω.*

He was riding along on a war-chariot. He rode along on a war-chariot. He was riding along on horseback (ἐφ' ἵππου). They rode along upon a war-chariot. They were riding along on war-chariots. They rode along on horseback (ἐφ' ἵππων). Some were riding along on war-chariots; others, on horseback. He was hunting on horseback. (See § 7, sup.) They were hunting on horseback (plur.).

They viewed first the barbarians and after that the Grecians. He first plotted against the king, and after that he wished to slay him. They were drawn up in companies of horse and infantry. Cyrus rode by ⁽⁸¹⁾ upon a war-chariot, while viewing the army. He had a brazen helmet, and purple tunic. He had his shield burnished.

§ 17. *In front of, πρό. Phalanx, φάλαγξ. Interpreter, ἐρμηνεύς. Grecian (lit. of the Greeks) gen. plural of Ἕλλην. Arms, armor, ὅπλα, τά. I present (for myself), προβάλλομαι. I move forward (trans.), ἐπιχωρῶ. Whole, ὅλος. I advance, go forward, πρόειμι. Tent, σκηνή. Towards, ἐπὶ c. acc. I begin to run (lit. a running begins to me), δρόμος γίγνεται μοι. Of one's own accord, ἀπὸ τοῦ αὐτομάτου. Upon this, hereupon, ἐκ τούτου. Quickly, ταχέως (θᾶπτον, τάχιστα). An outcry, κραυγή. I sound a trumpet, σαλπίζω. The trumpet sounds, σαλπίζει (impers.).*

They advanced. He advanced. He moved forward the army. He was moving forward the phalanx. He presented his arms. They presented their arms. Present arms. He ordered them to present arms. He begins to run. He began to run. He was beginning to run. I began to run. We began to run. You began to run. They began to run. We did not begin to run. We were not beginning to run.

⁽⁸¹⁾ παραλαβεῖν means to *drive along*, with an ellipsis of *εἰς τὸν ἵππον*.

They placed the war-chariot in front of the phalanx. He stood⁽³²⁾ upon his war-chariot in front of the phalanx. He sent the interpreter to the Grecian generals. The Grecian generals presented their arms, and moved forward the whole phalanx. After they presented their arms, they advanced. The soldiers began to run⁽³³⁾ towards the tents of the barbarians. Of their own accord the soldiers began to run towards home. And upon this, the Grecian soldiers went forward more quickly with an outcry. The trumpet sounded.

§ 18. *The market-men*, lit. *those of the market*, οἱ ἐκ τῆς ἀγορᾶς. *Wares*, ὠνία, τὰ. *Splendor*, λαμπρότης. *Order*, τάξις. *Fear*, φόβος. *I leave behind, abandon*, καταλείπω. *I am much terrified*, lit. *much terror is to me*, φόβος πολὺς ἐστὶ μοι. *I see, observe*, ὁρᾶν, fut. ὄψομαι, aor. εἶδον. *I am pleased*, ἡδομαι, fut. ἡσθήσομαι. *I am astonished*, θαυμάζω, fut. mid. *I flee*, φεύγω, fut. mid.

He is much terrified. He is beginning to run. They are much terrified. They are beginning to run. The market-men are much terrified. The market-men are beginning to run. He is pleased. He will be pleased. They will be pleased. He will be astonished. They will see the army. He will not see the army. They will be spectators of the contest. They will flee. He will not flee.

The market-men left their wares behind. The market-men were much terrified. Hereupon they fled more quickly, with an outcry. Having seen the splendor and order of the army, they were pleased. Having observed the fear with which the Greeks inspired the barbarians (lit. the fear from

(32) Recollect that the perf. pluperf. and 2d aor. of ἵστημι are intrans.

(33) Lit. *a running began to the soldiers*.

the Greeks to the barbarians), they were astonished. Having seen the barbarians fleeing, I shall be pleased.

§ 19. *Frontier, farthest, extreme, border, ἔσχατος. Hostile, πολέμιος. Laughter, γέλως. I plunder, διαρπάζω. I permit, ἐπιτρέπω.*

I give you permission to go. He gave me permission to go. I will give him permission to go. I will not give you permission to plunder the country. I will give you permission to plunder the border cities. He gave us permission to plunder the city.

Iconium is a frontier city of Phrygia. They plundered these cities on the ground that they were hostile. When(*) the trumpet sounded, the barbarians began to run. Having permitted the army to plunder a border city of this country, he withdrew as fast as he could. They went to their tents with laughter. They remained in Lycaonia three days.

§ 20. *Quick, ταχύς, θάττων, τάχιστος. A certain, τις enclit. Other, ἕτερος (denoting a more marked difference than ἄλλος). A man, vir, ἀνήρ. A Persian, Πέρσης. Self, αὐτός in apposition with a noun or pronoun. I send with, συμπέμπω. I accuse, αἰτιῶμαι.*

I sent the man away. I sent for the man. I sent with the man a thousand soldiers. I sent them by the shortest (lit. quickest) route. He sent a certain man. They sent a certain other (person). I sent for the man himself. The man himself sent for me. We sent for the men themselves.

Cyrus sent them away home(**) by the shortest route. He sent for them (to come) by the shortest route. He sent

(*) What is the difference between *εἰς* and *εἰς*?

(**) Recollect that *οἰκοι*, *domi*, is used with a verb of rest; *οἰκαδε*, *domum*, with a verb of motion.

with them the general himself.⁽⁸⁷⁾ He sent with her⁽⁸⁸⁾ a thousand bowmen as a body-guard. He accused a certain other (person)⁽⁸⁹⁾ of plotting against him. Cyrus apprehended a Persian man with the intention⁽⁹⁰⁾ of putting him to death.

§ 21. *Wherefore*, δι' ὃ. *On, upon*, ἐπὶ c. gen. (after a verb of rest). *Heights*, ἄκρα, τά. *On the next (day)*, τῇ ὑστεραίᾳ (sc. ἡμέρᾳ). *I force a passage, effect an entrance*, εἰςβάλλω. *Pass*, εἰσβολή. *A wagon-road*, ὁδὸς ἁμαξιτός. *Strongly, exceedingly*, ἰσχυρῶς. *Steep*, ὄρθιος. *Imp practicable, impassable*, ἀμνηχάνος. *I enter, go in*, εἰσέρχομαι. *I oppose*, κωλύω. *I ascertain, am informed*, αἰσθάνομαι. *Within*, εἴσω. *That*, ὅτι, used principally after verbs expressing or implying a declaration (verba declarandi). The learner should be careful to observe the particular verbs after which ὅτι occurs most frequently. *A messenger*, ἄγγελος. *I leave*, λείπω.

The road is steep. This road is steep. The wagon-road is exceedingly steep. The road is impassable. The pass is a wagon-road. He entered the country. He effected an entrance into the country. On the next day they entered the city. Wherefore on the next day he entered the city.

They remained in the plain ten days. Wherefore he remained seven days upon the heights. On the next day, he attempted to force a passage into a border city of Phrygia. He did not attempt to force a passage into the country, because the pass was a wagon-road, exceedingly steep. It was

(87) αὐτὸν τὸν στρατηγόν, *the general himself*; τὸν αὐτὸν στρατηγόν, *the same general*.

(88) σὺν denotes *accompaniment*; μετὰ with the gen., *participation with*.

(89) Accus. The object of αἰτιασάμενος is not expressed again, because it is in the clauses preceding.

(90) See § 3, ch. 1.

impracticable for an army to enter into this country, if any one opposed. When he ascertained that the bowmen were already within the heights, he attempted to effect an entrance into the country. They heard that Cyrus had ten thousand Grecian soldiers who were attempting⁽⁴¹⁾ to effect an entrance into the country. They ascertained that Cyrus was already within the heights guarding the pass. Three messengers arrived, saying that the Grecians had left the pass.

§ 22. *On, upon* (after a verb of motion), ἐπὶ c. acc. *Where* (relative adv.), οὗ. *Beautiful*, καλός. *Well-watered*, ἐπιπόρτος. *Abounding in*, ἔμπλεως. *Tree*, δένδρον. *Vine*, ἄμπελος. *Of every variety*, παντοδαπός. *Mountain*, ὄρος. *Rugged*, ὄχυνός. *Lofty*, ὑψηλός. *On every side*, πάντη. *I ascend*, ἀναβαίνειν. *I encompass*, περιέχω.

He was pleased. Wherefore they were pleased. Upon this he sent away the messenger. Upon this the messenger arrived. He sent for the interpreter. On the next day, they sent for the interpreter. The mountain is lofty and rugged. The palace is fortified. The city is beautiful. These cities are large and prosperous.

Having ascended upon the mountains, they beheld the country where the Cilicians dwelt. This country is large and beautiful, well-watered, and abounding in vines and trees of every variety. There are vines and trees of every variety in the plain. Rugged and lofty mountains encompass the city on every side. He was pleased when he beheld the plain large and beautiful. A lofty mountain encompasses the city, (extending) from sea to sea. On the following day, they besieged the city by land and sea.

(41) Lit. *they heard Cyrus having . . . soldiers attempting*, etc. See note (24), ch. 1.

§ 23. *Midst of*, μέσος (placed before the article or after the noun, and translated like medius; e. g. μέση ἡ νύξ). Cf. Lat. medius. When placed immediately after the article it means, *the middle, the central*. Name, ὄρομα. *No one*, οὐδείς. *I descend*, καταβαίνω.

The river flows through the midst of the city. The river flows through the central city. A river flows through the midst of the country. A certain river flows through the middle country. Many rivers flowed through the country. Another river flowed through the country.

A river of two hundred feet in width flowed through the midst of the city. A river, Cydnus by name, flowed through the midst of Tarsus, a large and flourishing city of Cilicia. On the next day, no one opposing, he descended to the city through a plain, large and beautiful, well-watered, and abounding in vines and trees of every variety. This river flows through the midst of the city, and empties into the sea. He attempted to force an entrance into the midst of the city. A messenger arrived, saying that he had ascended upon the heights.

§ 24. *I dwell in*, ἐνοικῶ. *The inhabitants*, οἱ ἐνοικοῦντες (lit. *those dwelling in*) c. acc. Also, οἱ οἰκοῦντες ἐν c. dat. *Abandon, evacuate*, ἐκλείπω. *Place*, χωρὶον. *The innkeepers*, οἱ τὰ καπηλεῖα ἔχοντες.

The army is ascending upon the mountains. The army is upon the mountains (see § 21). The commander is within the heights. They dwell in a strong-hold (lit. place).

On the next day, they left the mountains and descended into the plain. The inhabitants of this city abandoned it, together with⁽⁴²⁾ the king of the country, for a strong-hold upon the mountains. The innkeepers said that the Cilicians

(42) See note (38), ch. 2.

had left the heights. Those who dwelt along by the sea did not abandon their cities. The innkeeper gave much money to his son. He gave much money to the sons of the innkeeper.⁽⁴³⁾ Those who dwelt by the sea were evidently troubled.⁽⁴⁴⁾

§ 25. *Sooner, earlier, πρότερος. By, denoting the agent or doer, with a verb of pass. meaning, ὑπὸ c. gen. I cut in pieces, κατακόπτω. Am engaged in some predatory excursion, ἀρπάζω τι. I perish, ἀπόλλυμαι. I wander, πλανῶμαι. I find, εὕρισκω. I leave behind, leave remaining, ὑπολείπω.*

He perished in wandering. They perished in wandering. The interpreter perished in wandering. He perished in some predatory excursion. He found the road. They did not find the road. They were not able to find the road. They cut in pieces the army of Cyrus. The army of Cyrus was cut in pieces by them. He plundered the city. The city was plundered by him. We plundered all of the cities. All of the cities were plundered by us. The whole city was plundered by him.

The king reached Tarsus sooner⁽⁴⁵⁾ than I. They arrived at the sea sooner than the targeteers. They arrived at the tents where the Cilicians kept guard sooner than those who dwelt by the sea. Some were cut in pieces by the Greeks⁽⁴⁶⁾ while engaged in a predatory excursion ; others,

(43) The Greeks often used a participle, where we should more naturally use a substantive. Thus, οἱ τὰ καπ. ἔχ. for οἱ κάπηλοι ; so, οἱ ἐνοικοῦντες, *the inhabitants*, οἱ φερόμενοι, *the exiles*.

(44) See note (35), ch. 2.

(45) Observe that the Greek word for "sooner" is an adjective, agreeing with the subject of the verb. Often, when the idea of time or motion was expressed, the Greeks and Romans gave the qualifying word the form of an adjective rather than of an adverb.

(46) The Eng. word "by" standing before the name of an agent or doer, is ordinarily expressed in Greek by ἐντὶ with the gen. ; after verbals in τίνος, by the dat. alone.

not being able to find the roads, after that perished in wandering. They left the other army (⁴⁷) behind. They abandoned the rest of the army. A rugged and lofty mountain encompasses the other city. A messenger arrived, saying, that they had already left the rest of the city.

§ 26. *I go into the power of any one, ἐρχομαι τινὶ εἰς χεῖρας. Am in the power of, see ch. 1, § 4. An assurance, πίστις. Destruction, ὀλεθρος. A fellow-soldier, συστρατιώτης. Before, previously, πρότερον. Yet, up to this time, πῶ. I am enraged, angry, ὀργίζομαι.*

He plundered the city—this city—the same city (⁴⁸)—the city itself—the other city—the rest of the city—the whole city. They evacuated the place—the place itself—the same place. He left us behind. He himself left us behind. He left us ourselves. We ourselves left him. We left him himself. He was left behind by us ourselves. The same soldiers were left behind. The soldiers themselves left us behind. The messenger spoke these things. The messenger himself spoke the same things. I myself am enraged. The interpreter himself is enraged. The city itself was plundered. The same city was plundered. The same cities were plundered.

They plundered the palace (⁴⁹) in Tarsus and the city itself. (⁴⁹) Having plundered the city Tarsus, he marched two days' journey, ten parasangs. Cyrus did not come into the power of his brother. His wife having taken assurances persuaded him. (⁴⁹) His wife persuaded Syennesis himself.

(⁴⁷) *The other army, τὸ ἕτερον σπράτευμα; the rest of, etc., τὸ ἄλλο σπράτ.*

(⁴⁸) A word or phrase added to a noun for the purpose of description or definition often takes the article. Crosby, § 687. Küh., § 245, 3, (a).

(⁴⁹) Ἀὐτὸς preceded by the article always means, *the same*, cf. note (³⁷) ch. 2; not preceded by the article and in apposition with a noun or

With⁽⁵⁰⁾ the same⁽⁴⁹⁾ army, they plundered the city itself. He sent for me, pretending to be⁽⁵¹⁾ enraged on account of the destruction of his soldiers. He abandoned his fellow-soldiers. He denied⁽⁵²⁾ that he sent away the soldiers. He did not at any time before come into the power of the king.

§ 27. *After, μετά c. acc. One another, not used in the nom. ; gen. ἀλλήλων. Necklace, στρεπτός, ὁ. Bracelet, ψήλιον. Having a gold-studded bridle, χρυσοχάλινος. Gift, δῶρον. Honorable, τίμιος. Golden, adorned with gold, χρυσοῦς. Robe, στολή. I think, suppose, esteem, νομίζω. I receive, take, λαμβάνω. I am willing, consent, θέλω. Scimeter, ἀκινάκης. A slave, ἀνδράποdon. I take back, ἀπολαμβάνω. Any where, πού (enclit.). I fall in with, meet, ἐντυγχάνω.*

The wife of Syennesis has necklaces and bracelets. He gave much money to the wife of Syennesis. They gave many gifts to the wife of Syennesis herself. The wife of Syennesis has a robe adorned with gold. She herself presented a robe adorned with gold to the same slave. I am not willing to give this robe to the slave. I gave the robe to him. I gave the robe to him himself. We met with him the next day. I met with the man himself the same day.

After these things they were with one another ten days. They came into the presence⁽⁵³⁾ of the king with⁽⁵⁴⁾ golden

pronoun expressed or implied, also in the oblique cases when it stands first in its clause, it is intensive and is translated, *himself, herself, etc.* ; in all other cases, it is a simple personal pronoun and is translated *him, her, etc.* In the nom. it is always intensive ; for, if no noun or pronoun is expressed with which it is in apposition, one is always implied.

(50) See note (*), ch. 2.

(51) ὤς, etc.

(52) οὐ φημι, *I deny or refuse.*

(53) παρὰ and acc. See § 12, ch. 2.

(54) See note (*), ch. 2.

necklaces and bracelets. He presented to me a horse with a gold-studded bridle, a gift which is esteemed honorable with a king. Having received assurances and a robe adorned with gold, they consented⁽⁵⁵⁾ to go into the power of Cyrus. They did not at that time consent to be in the power of⁽⁵⁶⁾ the army. He presented to the general golden scimeters for the army. They took back the slaves which had been seized, if they any where met with them.

(55) ἤθελον.

(56) ἐπὶ with the dat. because it is used after a verb of rest. See § 4, ch. 1, ἐπὶ τῷ δόελφῳ.

CHAPTER THIRD.

§ 1. *Army, στρατιά. To go against, ἵεναι, ἐπὶ c. acc. To go forward, προΐεναι. To go farther, ἵεναι τοῦ πρόσω. I try to force, compel, βιάζομαι (used here de conatu). I begin, ἄρχομαι. I am hired, μισθοῦμαι. For (an end in view) ἐπὶ c. dat. I cast (stones or any missiles) at, βάλλω. Beast of burden, ὑποζύγιον.*

They are going forward. He is going farther. We are going against the king. We are hired for this (purpose). He was hired for this (purpose). He began to go forward. He himself began to go farther. They themselves began to go forward. He refused to go. He refuses to go. He denied that he was hired for this (purpose).

The army refuses to go farther. The soldiers refused to go against the king. They tried to force his⁽¹⁾ soldiers to go farther: but they⁽²⁾ denied that they were going against the king. They already began to go forward. I was not hired for this (purpose). They were hired to cast (stones) at his beasts of burden.

(1) The word "his" is not reflexive here: therefore, αὐτοῦ or ἐκείνου, not αὐτοῦ must be used; unless the Greek word for "his" be omitted. See note (11), ch. 1. The soldiers of Clearchus, and below, his beasts of burden, are contrasted with those of the other generals; hence the pronouns are expressed by Xenophon in this sentence.

(2) See note (9), ch. 1.

§ 2. *I stone to death, καταπειρώ. Time, χρόνος; a long time, πολὺς χρόνος. An assembly, ἐκκλησία. I call together, συνάγω. I stand, ἵστηκα.* (For the other intrans. tenses in the act. voice, see vocabulary § 3, ch. 1.) *I weep, δακρύω. Narrowly, a little, μικρόν. I escape, ἐκφύγω. Passage over, ὑπερβολή. Afterwards, ὕστερον.*

They perished in the passage over the mountains. They all perished in the passage over the mountains. They severally (each) perished. No one perished. He narrowly escaped from perishing. We narrowly escaped from perishing. And afterwards he went forward. And afterwards he wept. And afterwards they were stoned to death. At first he stood a long time, and after that he spoke as follows. He (was the) first (who) spoke.⁽²⁾ At first he wept. He (was the) first (who) wept.

They stoned him to death, when they knew that they should not be able to compel him to advance farther. The Greeks at first⁽³⁾ cast stones at him: but afterwards they yielded to him. They remained at home a long time. At first they called⁽⁴⁾ an assembly of their soldiers; and after that they stood and wept⁽⁵⁾ a long time. They narrowly escaped from being stoned to death. The army of Menon narrowly escaped from perishing in the passage over the mountains. The soldiers of Clearchus narrowly escaped from being cut in pieces by the Cilicians.

§ 3. *For one's private use, εἰς τὸ ἴδιον—τινί. I lay up, κατατίθεμαι, (reflex.) I waste in pleasure, squander, καθήδυνα-*

(²) Πρῶτος is an adj. qualifying the subj. of the verb. Clearchus *first*, i. e. before any one else, did something. Πρῶτον is an adv. qualifying the verb. Clearchus *at first*, etc.

(⁴) Lit. *led together*.

(⁵) This clause illustrates a common idiom in Greek:—the use of a participle and verb, where we use two verbs and a conjunction.

Θῶ. *I am greatly troubled, I take (a thing) hard, χαλεπῶς φέρω. Things that are present, τὰ παρόντα. Difficulties, πράγματα. I am silent, σιωπῶ.*

Be not surprised.⁽⁷⁾ You are not surprised. Be not silent (continued) (see note 8). Be not silent (momentary) (see note 8). Be not in the habit of weeping. Do not weep. Be not displeased. Continue not your displeasure. Be not enraged. Continue not your rage. Do not place confidence in him. Be not in the habit of placing confidence in him.

He was expending his resources upon his armies.⁽⁸⁾ They did not lay up their money for their private use.⁽⁷⁾ Do not⁽⁸⁾ lay up your money for your private use; nor⁽⁸⁾ waste it in pleasure. He did not squander his money, but he expended it upon the city. Be not greatly troubled at the present difficulties. At first they were silent, but after that, they spoke as follows. He did not lay up his money,⁽¹⁰⁾ but he expended it for his own private advantage.

§ 4. *I take vengeance upon, τιμωροῦμαι. In behalf of, ὑπὲρ c. gen. I drive out, ἐξελάνω. I deprive, ἀφαιροῦμαι.*

⁽⁶⁾ In ch. 1, § 8, δαπανῶ is used with ἀμφὶ and the acc.; here with εἰς and the acc. The former expression denotes a less direct expenditure.

⁽⁷⁾ The negative μὴ is used instead of οὐ; ^(a) in all *prohibitions, wishes, deliberative questions*; ^(b) with all *conditional particles*; ^(c) with all *particles denoting intention or purpose*; and generally, where any thing is represented as simply *conceived*, but not as an actual fact. The negative οὐ is *direct and unconditional*.

⁽⁸⁾ In prohibitions, μὴ is used *with the imperative of the present*, to denote a continued or customary action or state; but with *the subjunctive of the aorist*, to denote a momentary action or state.

⁽⁹⁾ The same distinction prevails between the compounds of οὐ and μὴ as between the simple words. Consequently, μὴδὲ not οὐδὲ must be used here.

⁽¹⁰⁾ χρήματα and πράγματα are ordinarily distinguished as in this section.

In return for, ἀντὶ. I receive favors, εὖ πάσχω. (It will be perceived that πάσχω is more generic in its signification than the Eng. I suffer.) Native country, πατρίς. I want, need, δέομαι.

Do not assist Cyrus. Do not continue to assist Cyrus. I received favors from (lit. by) him. I shall assist him. He will receive favors from me (ἐπ' ἐμοῦ, not ἐπὶ μου). They were receiving favors from us. We used to receive favors from them. Do not expel us from the country.

Making their head-quarters at Chersonesus, they carried on war⁽¹¹⁾ with the Thracians. With you I took vengeance upon the Thracians who dwell beyond the Hellespont. They took vengeance upon the Thracians in behalf of Greece, by driving them from the country.⁽¹²⁾ They expelled them from their native country, when they wished (lit. wishing) to deprive the Greeks of their land. And this was another pretext to them for besieging Miletus by land and by sea. When he was an exile from his country, he assisted Cyrus in return for all the favors which he had received from him. If you should want any thing of me, I would assist you.

§ 5. *Since, because, ἐπεὶ. (Compare this in its temporal and causal senses with quum.) I prove false, am false to, ψεύδομαι. It is necessary, it is unavoidable, ἀνάγκη (ἔστι); ἀνάγκη μοι, I must. I abandon, am traitor to, προδίδωμι. Either—or, ἢ—ἢ. Never, οὐποτε, chiefly with the fut. : οὐδέποτε, chiefly with the present or fut. ; οὐδεπώποτε, with the past only. I say, φημί, fut. ἐρῶ. Friendship, φιλία. I chose, εἰλόμην, pres. αἰροῦμαι. Whether, εἰ. I know, οἶδα, fut. εἴσομαι. I suffer, πάσχω. It is needed, is necessary, δεῖ. Fellow-soldiers, ἄνδρες στρατιῶται.*

⁽¹¹⁾ In § 9, ch. 1, the dative without a prep. is used with this verb

⁽¹²⁾ χώρα, country, πατρίς, native country, fatherland, γῆ, earth, land, ἡπειρος, mainland, continent.

I will suffer whatever is necessary. I will yield to you. I must go. I must stay. I must abandon you. I must be false to you. I must benefit you. I must take vengeance upon the Greeks. I must drive you out of the country. I must cast the Pisidians from the country. We must besiege the city. We must assist the king. You must go home. You must engage in war. We must conquer.

Since you prove false to the king, it is necessary for me to abandon you. I am not willing to go in company with you. I must either be false to the king, or go with⁽¹³⁾ (participating with) you. Never shall any one say that I have proved traitor to my friends. At first they were false to me, but after that they abandoned my brother and⁽¹⁴⁾ chose my friendship. Whether I shall escape being stoned to death, I know not; but, with my soldiers, I will suffer whatever is necessary. To you, fellow-soldiers, I will yield; for, I place confidence in you. It is necessary for me to benefit you, in return for the favors which I have received from you. Never will I be a traitor to you.

§ 6. *Bereft, ἔρημος. I defend myself against, ἀλέξομαι* c. acc. *Wherever*, with a verb of motion ὅπου; with a verb of rest, ὅπου. *Be assured, τὴν γνώμην ἔχετε*, followed by ὡς c. gen. abs. *I follow, ἕπομαι. I think, οἶμαι.* For the peculiar force of this word, see Lid. and Sc. sub οἶμαι.

Be assured that I will go. Be assured that we will go. Be assured that I will obey you. Be assured that I will take vengeance upon them. Be assured that I will defend myself against him. Be assured that I will assist you.

Being bereft of you, I do not know whether I shall be able to defend myself against my enemies. With you, we

(13) For the difference between σὺν with the dat. and μετὰ with the gen., see note (38), ch. 2.

(14) Cf. note (5), ch. 3.

shall be honorable wherever we are. Be assured that I will follow you wherever⁽¹⁵⁾ you go. But since he does not wish to follow me, I do not think I should be able to benefit my country.

§ 7. *Justly, what is just, δίκαια*, neut. plur. of *δίκαιος*. *I praise, ἐπαινῶ*, fut. mid. *I encamp, στρατοπεδεύω*.

The soldiers praise us. We praise the soldiers. The soldiers of Clearchus will praise us. Both the soldiers of Clearchus and the others will praise us. The soldiers, both those of Clearchus and the others, will praise us. We will praise him. He will be praised by us.

Whether I shall do justly I know not, but I will praise you because you refuse⁽¹⁶⁾ to go to Clearchus, and are willing to encamp with Cyrus. Wherever they went with their arms and baggage, we followed with them. It is necessary for us to encamp by the king with our arms and baggage. They cast (stones) at his beasts of burden. Wherever we are, in your company we are honorable. The soldiers refused to proceed. A thousand men from⁽¹⁷⁾ the barbarians, taking their arms and baggage, encamped by the Greeks. He went up to⁽¹⁷⁾ the king.

§ 8. *Without the knowledge of, λάθρα* c. gen. *Seasonably, opportunely, εἰς τὸ δῖον*. *I am at a loss, am perplexed, ἀπορῶ*. *I am sad, λυποῦμαι*. *I am of good courage, θαρρῶ*. *I suspect, ὑποπτεύω*.

(15) Observe the difference between *ἐπὶ* and *ἐν*; the former being used with a verb of motion, the latter with a verb of rest.

(16) See Lex. φημι, III.

(17) *παρὰ* with the gen., *from*, i. e. *from the side of*; with the dat., *by*, i. e. *by the side of*; with the accus., *to*, i. e. *to the side of*. Usually, in these significations, with the names of persons.

He settled these things seasonably. These things became settled seasonably. (What is the difference between the 1st and 2d aor. of ἵστημι?) He settled these things for his own private advantage. He is perplexed. He is sad. They are perplexed and sad. He is of good courage. They are of good courage. Some are perplexed and sad; others are of good courage. At first he was perplexed and sad; afterwards, he was of good courage.

I am at a loss, where I shall go. I am sad, for I already suspect that we are going against the king. I know not whether I shall do what is just, but I will send a messenger without the knowledge of the allies. Fellow⁽¹⁸⁾ soldiers, be of good courage, be assured that these (matters) will be settled seasonably. He was of good courage, supposing that these things would be settled seasonably. These (affairs) became settled. He arrived opportunely. I deny that I will go myself. They are not willing to go themselves.

§ 9. *Longer, ἔτι. No longer, οὐκέτι. Paymaster, μισθοδότης.*

He is no longer in the power of his brother. He is not yet in the power of his brother. He is not yet of good courage. He is no longer of good courage. The paymaster is perplexed. The interpreter is no longer sad.

He assembled both his own soldiers and, of the others, any one who desired. He collected⁽¹⁹⁾ an army. After these things, any one who desired went to Cyrus. Upon this, they went to the doors of the palace, and⁽²⁰⁾ demanded the pay which was due. Cyrus is no longer our paymaster;

(18) For this use of ἄνδρες, see Lex. VI. 1. This expression is quite different from συσπαριώται, although we translate it by the same English phrase.

(19) See 1:1:7.

(20) See note (5), ch. 3.

for we are no longer his soldiers. Fellow-soldiers, be not ⁽²¹⁾ surprised that Cyrus is afflicted at the present affairs. You are not surprised that Cyrus refuses to give the pay which is due for four months.

§ 10. *I am ashamed, αἰσχύνομαι. I am conscious, σύννοιδα ἐμαντιῶ. I injure, am guilty, ἄδικῶ* (either trans. or intrans. in the pres.). *Chiefly, τὸ μέγιστον. I fear, δίδουκα or δέδια, fut. δέλομαι. That, after verbs of fearing, μή, like the Lat. ne. Punishment, justice, δίκη. I impose, inflict, ἐπιτίθημι. For, on account of, often denoted by the gen. without a preposition.*

I am conscious. He is conscious. We are conscious. They are conscious. You are conscious. He is ashamed. He is ashamed because he is conscious. He is ashamed because he fears.

I am ashamed, because I am conscious of having been false ⁽²²⁾ to you, in all things. He is conscious of having been a traitor to me. They are conscious of being injured by us. I know that you are conscious of being false to us in all things. They think that they have been injured. I am not willing to go, chiefly because ⁽²³⁾ I fear that the enemy will seize me and inflict punishment for what they suppose that they have been injured by me. I fear that ⁽²⁴⁾ he will narrowly escape being stoned to death.

§ 11. *Without, ἄνευ c. gen. Advantage, profit, ὄφελος. Private soldier, ιδιώτης. I consider, σκέπτομαι.* (For the choice between this word and σκοπῶ, see Lid. and Sc. sub σκέπτομαι.) *Indeed, δή. I sleep, καθεύδω. Time, high-time, season, ὥρα*

⁽²¹⁾ See note (7), ch. 3.

⁽²²⁾ For another construction with this word, cf. § 5, sup.

⁽²³⁾ See note (10), ch. 1.

⁽²⁴⁾ Observe that μή like the Lat. ne is used after verbs of fearing when in Eng. a negative is not admissible.

In the present circumstances, ἐν τούτων. I neglect, ἀμελῶ. Here, αὐτοῦ. It seems expedient, δοκεῖ. How, ὅπως. (In direct questions, πῶς.) Safely, ἀσφαλῶς, comp. ἀσφαλέστατον, sup. ἀσφαλέστατα.

Do not stay here. They will not stay here. We will not stay here without the general. He will stay here without the knowledge of the private soldiers. They remained a long time. It is not a time to stay here.

Without order, there is no advantage either⁽²⁵⁾ in commander or private soldier. We⁽²⁶⁾ must consider whether we shall indeed do justly. It is no time for us to sleep. We must not neglect⁽²⁷⁾ ourselves, but must take counsel what we are to do in the present circumstances. As long as we remain here, we will deliberate what it is necessary to do. We will remain in the plain, as long as the enemy sleep. It seems expedient to depart at once. Do not⁽²⁸⁾ neglect yourselves. We will go away at once without the knowledge of the soldiers. We will consider how we shall go away most safely.

§ 12. *I know, decide, judge, γιγνώσκω. Who, what, τίς, τί; in an indirect question, ὅστις, ἥτις, ὅ, τι. Best, ἄριστος. Alike, in like manner, ὁμοίως. I know, know well, am acquainted with, ἐπίσταμαι. Since also, καὶ γάρ. I sit, am sitting, κάθημαι. Not even, οὐδέ. Far off, at a distance from, πόρρω. Hard, harsh, implacable, χαλεπός. Valuable (lit. worthy of much), πολλοῦ ἀξίος. Foot, equestrian, naval forces, δύναμις πεζή, ἵππική, ναυτική.*

(²⁵) Negative connectives are employed in negative sentences. The negatives are of the same character when they belong to the same predication; i. e. either οὐ throughout the sentence or else μὴ throughout.

(²⁶) For the construction of the agent with the verbal in -τός, see (⁴⁸), ch. 2.

(²⁷) The verbals of ἀμελῶ and βουλεύομαι are formed regularly.

(²⁸) See note (?), ch. 3.

He is a friend to me. He is a valuable friend to us. He is a most valuable friend to you. They are valuable friends to this man. He is an implacable (private) enemy. He is a most implacable enemy to me. You are a most implacable enemy to us. He is a valuable friend (observe the use of *μὲν* in the first member of an antithesis); but an implacable enemy. I am a friend to you; but an enemy to your brother. They are most valuable friends to us; but most implacable enemies to the king.

It is high time to speak what any one judges to be best. I judge it best to consider how we shall depart most safely. We all alike see and know well the forces of the enemy; since also they seem to me to be sitting not even at a distance from us. These men are valuable friends to whomsoever they are friends; but, the harshest enemies⁽²⁹⁾ to him with whom they are at war. Without valuable friends, there is no advantage either⁽³⁰⁾ in foot forces or equestrian or naval forces. It is high time to depart. I am ashamed because I have been false to a valuable friend. We must consider how these things will be settled seasonably; since also, we are conscious of having been traitors to him. He spoke as follows. He spoke thus⁽³¹⁾ (as above).

§ 13. *Consent, advice, γνώμη. Embarrassment, difficulty, ἀπορία. What, of what sort, qualis, οἷος. I point out, ἐπιδείκνυμι.*

We did not remain. They did not remain here. I did not remain in the city. He did not remain without the advice of Cyrus. He remained of his own accord. I will go (*εἰμι*,

⁽²⁹⁾ Ἐχθρὸς = inimicus; πολέμιος = hostis.

⁽³⁰⁾ See note ⁽²⁵⁾ sup.

⁽³¹⁾ Observe the difference between ταῦτα § 12, and τοιαῦτα § 8. So, in general, ταῦτα, τοιαῦτα and οὕτως refer to what precedes; τάδε, τοιάδε and ὥδε, to what follows.

the ordinary Att. fut. of ἔρχομαι). I will not go. I will not go without the advice of Cyrus. He will go of his own accord. They will go of their own accord.

Some remained; others went away. We shall remain of our own accord. On the following day he went away without the consent of his sons. He sent a messenger to the enemy without the knowledge of the garrison. It was not⁽³²⁾ in keeping with the character of the paymaster, not⁽³²⁾ to give to the army the pay which was due. We all alike know what will be the embarrassment in remaining far from this valuable friend. They pointed out to us what would be the difficulty in going against the king. They suspected already that the garrison was sleeping. He used to live in a cave close by the Mysian country.

§ 14. *I pretend, make pretence, προσποιῶμαι. I am in haste, σπεύδω. I lead away, ἀπάγω. I take, seize beforehand, προκαταλαμβάνω. I sail away, ἀποπλέω. In order that, ὅπως. I anticipate, φθάνω, fut. φθήσομαι. Provisions, τὰ ἐπιτίθδεια. I purchase, ἀγοράζω. I rob, ἀναρπάζω.*

I purchased provisions. I will purchase provisions. I will anticipate you in purchasing provisions. I anticipated him in purchasing provisions. They anticipated us in going away. They anticipated us in sailing away. I am in haste. Do not be in haste. He pretends to be in haste. He pretends to be collecting an army. I will anticipate him in collecting an army.

He made the pretence that he wished to collect an army. He pretended that he was in haste to collect an army. If you do⁽³⁴⁾ not wish⁽³³⁾ to lead us away, we will choose other

⁽³²⁾ Cf. note (7), ch. 3.

⁽³³⁾ What is the Att. 2d pers. sing. of οἶμαι, δοῦλομαι and ὀφείλω? οἶσι, βούλει, ὀψει. Küh. § 116, 11.

⁽³⁴⁾ See ch. 3, (7).

generals. Be not⁽⁸⁴⁾ surprised, if I do not⁽⁸⁴⁾ demand boats of the king so that I may sail away. He did not give them the boats. If⁽⁸⁵⁾ you do not give them the boats, they will not sail away. We will seize upon the heights beforehand, in order that the enemy may not⁽⁸⁴⁾ anticipate us in having seized them. Do not be in haste to seize upon the pass. I fear that we may not be able to purchase provisions. I have oftentimes robbed them of their money. I robbed as many as I met in the pass.

§ 15. *I act as general, take the command, take the lead, στρατηγῶ. I see, discover, ἐνορῶ. Nothing, οὐδέν, neut. of οὐδείς. As perfectly, fully as any other man, ὥς τις καὶ ἄλλος, μάλιστα ἀνθρώπων. Most implicitly, as much as possible, ἥ δυνατόν μάλιστα. I shall have, etc. The fut. perf. in the act. voice is denoted by the adv. ἄν with the subjunct. of the aor. in a dependent clause ; by ἔσομαι, ἔσῃ, etc., with the perf. or aor. act. particip. in an independent clause.*

I must do this. I must not do this. We must do this. You must do this. He must do this. They must do this. We must not do this. I know how to do this. I know how to do this well. I know how to do this as perfectly as any other man. He knows how to do this as perfectly as any other man. They know how to do this as perfectly as any other men. They will have done this. They will have done this as perfectly as any other men. He will have done this as perfectly as any other man. He obeys most implicitly. He knows how to obey most implicitly.

Be assured that I will take the command. No one shall speak of me as if intending to take the lead in the passage

(⁸⁴) *εἰ* is used only with the subjunctive and denotes a conditional future : *εἰ* is used with the indic. or optat. With the several tenses of the indic. *εἰ* denotes a condition belonging to the definite time of those tenses respectively, e. g. *εἰ μὴ βούλεται*, if he does not wish (now) ; but *εἰ μὴ δίδῃ*, if he will not give.

over the mountains. Let no one speak of me as if intending to abandon you: for I see many (reasons) why I must⁽³⁶⁾ not do this. I see no reason (nothing) why he must not do this. You will know that I understand as perfectly as any other man how to be governed also. I know that you will obey most implicitly the man whom I shall have chosen. I shall yield most implicitly to the man who knows how both to govern and to be governed. Let no one refuse to go farther.

§ 16. *I am destroying, ruining, λυμάλνομαι. Enterprise, πρᾶξις. Leader, guide, ἡγεμών. Folly, εὐήθεια. Foolish, εὐήθης. Just as, ὡςπερ.*

He will ask for a guide. He will have asked for a guide. They will take the command. They will have taken the command. They will choose a commander. They will have chosen a commander. They will give the pay. They will have given the pay. He will give the pay when due. He will have given the pay when due. I will obey the man whom you shall choose. I will obey the man whom you shall have chosen. I will obey most implicitly the man whom you shall choose. I will obey most implicitly the man whom you shall have chosen.

Do not ask⁽³⁷⁾ a leader of him whose enterprise you are ruining. He pointed out the folly of those who exhorted (them) to ask for boats. After this person, others stood up, showing how foolish it would be to go to the doors of the general and demand pay, just as though he would not give it when due. I am ashamed of my folly in urging you to preoccupy the pass without the knowledge of the Greeks. I saw many reasons why they would not neglect themselves.

⁽³⁶⁾ For the syntax of the verbal in *τέος*, see Crosby, § 873, 4. Küh. § 284, 3, (12.)

⁽³⁷⁾ See ch. 3, note ⁽⁸⁾.

§ 17. *I am loth, reluctant, slow, ὀκνῶ. Whence, from whence, ὅθεν. Possible, of such a nature as, οἷόν τι. Lest, μή. Unobserved by; denoted by λανθάνω, e. g., I do any thing unobserved by any one, λανθάνω τινὰ ποιῶν τι. Cf. τυγχάνω, φθάνω, διάγω, sup. Unwilling, ἄκων. A galley, war-ship, τριήρης. I sink, (trans.) καταδύω. I prevent, hinder, κωλύω.*

I am reluctant to do this. I should be reluctant to do this. It is not possible for me to do this. I must not do this. We are reluctant to remain here. They would be reluctant to remain here a long time. He would be reluctant to stay without the consent of Cyrus. What prevents your staying here? Nothing prevents our staying here a long time. What hinders your going away? Nothing hinders our going away at once.

I should be slow to place confidence in the leader whom Cyrus should give. We will not follow the guide whom he shall give, lest he conduct us (to a place) from whence it will not be possible to go forth. He went away unobserved by Cyrus. He embarked on board the galleys against the wishes of Cyrus. I will sink you with all⁽³⁸⁾ your boats.⁽³⁹⁾ What prevents our going away without the consent⁽⁴⁰⁾ of Cyrus? It is not possible for us in going away to escape the observation of the Greeks. He pretends to be in haste. I am in haste. Hasten.

§ 18. *I employ, use, χρᾶσμαι. For what? in what? τί, acc. synec. I ask (to find out something), ἐρωτῶ, aor. ἤρω-μην. Nonsense, mere talk, φλυαρία (often in the plur.). Simi-*

⁽³⁸⁾ For this use of αὐτοί, see Lid. and Sc. sub voce, I. 4.

⁽³⁹⁾ ναῦς, the generic word for *ship*; πλοῖον, a *transport*; δελάς, a *ship of burden, a merchantman*; τριήρης, a *galley with three banks of oars, a war ship* (ναῦς μακρά).

⁽⁴⁰⁾ See § 13.

lar, like, παρὰπλήσιος. As, such as, οἷόςπερ (the antecedent τοιοῦτός is not comm. expressed). I at least, I for my part, ἔγωγε. Formerly, πρόσθεν.

He wishes to employ us. For what does he wish to employ us? I will ask him for what⁽⁴¹⁾ he wishes to employ us. For what did he wish to employ us? I asked him for what he wished (optat.) to employ us. He wishes to employ us in besieging the city. He does not wish to employ us a long time.

For what do you wish to employ me? Do not ask⁽⁴¹⁾ me for what I wish to employ you. Do not ask a leader from this man, to whom you have been false. We will go to his doors and demand the pay which is due. This is foolish. This is mere talk. This enterprise resembles such an one as I once (ποτε) employed you for. I for my part affirm that it is foolish to follow Cyrus. I was formerly reluctant to obey you. The mercenary soldiers pretend to be in haste to go home.

§ 19. *In a friendly manner, πρὸς φίλλαν. I dismiss, let go, ἀφίημι. Dangerous, επικίνδυνος. Laborious, ἐπιπονος. I announce, ἀπαγγέλλω. Here, hūther, δεῦρο. Zealous, πρόθυμος.*

I will let him go. I will go away. The enterprise appears laborious. This enterprise appears more laborious than the former. If the enterprise appear more laborious than the former, I will not let you go. What does he say? What does he say to these things? Announce here what he says to these things.

After we have heard (part.) for what they wish to employ us, we will deliberate in respect to these things. I shall

⁽⁴¹⁾ αἰτῶ, *I ask*, sc. to get something; ἐρωτῶ, *I ask*, sc. to learn something.

demand⁽⁴²⁾ that you yield and let me go in a friendly manner. Do not go away. It is no time to sleep; for this enterprise is both laborious and dangerous. Announce here what⁽⁴³⁾ they say to these things. What did he say to these things? It seems to me expedient that they announce here what he said to these things. He pretends to follow me zealously.⁽⁴⁴⁾ These things will be settled seasonably. I know not whether we shall go away safely. The paymaster pointed out the folly of going away without the consent of Cyrus.

§ 20. *Those things determined, resolved on, τὰ δοθέντα. I reply, answer, ἀποκρίνομαι.*

I asked him for a thousand mercenaries. He promised to give me fifteen hundred. I demanded that he should let us go in a friendly manner. I inquired of him respecting those things which were resolved on. He will inflict punishment on his enemy. He desires to inflict punishment on his enemy. He says that he desires to inflict punishment on his enemy.

I should be reluctant to punish these men. He lives on the river Mæander, which rises in the palace of Cyrus. If the enemy flee⁽⁴⁵⁾ we will plunder their country. I consider that you are to me, both native-country and friends. You are an enemy. If the enemy are there, we will punish them. Having inquired of this man respecting those things which were resolved on, they departed. They demanded that he

(42) *δέω, ὥ* (from *δέω*) I demand, sc. on the ground that it is *worthy, proper*. Cf. *ἔρω* and *αἰρώ*, § 18, note.

(43) What is the difference between interrogatives for the *direct*, and those for the *indirect* question? See Küh. § 93, Rem. 1.

(44) Observe that *πρόθυμος* is an adj. See Crosby, § 665, 666. Küh. § 264, 3.

(45) The future ind. is the regular *apodosis*, when the *protasis* is *ἐάν* with the subj.; and *vice versa*, *ἐάν* with the subj. is the ordinary *protasis*, when the *apodosis* is the future indic.

would yield and dismiss them in a friendly manner : and he promised to do this and to give them a guide.

§ 21. *Suspicion, ὑποψία. A half more, ἡμιόλιον. Openly at least, ἔν γε τῷ φανερόν. I demand in addition, προσαιτῶ. I receive (pay), φέρω. Apiece, lit. to the soldier.*

He demanded pay. He demanded the pay which was due. He demanded more pay. He gave them the pay which was due. He promised to give them the pay which was due. They received the pay which was due. They formerly received the pay which was due. He promised that they should receive the pay which was due. He promised to give them one half more than they formerly received.

The suspicion that he is leading us against the king is foolish. I already suspect that we are going against the king. I will give you one half more than you formerly received. Those who went up with him before received two darics a month. He promised the soldiers that if he should succeed well in the object of his expedition, he would give them ten darics apiece. Not even in that place was any one⁽⁴⁶⁾ at a loss in respect to these things. I shall not refuse, openly at least, to go farther. If⁽⁴⁷⁾ they demand additional pay, I will give it.

⁽⁴⁶⁾ Cf. *σένορε*—*σάδεις*, § 5, *sup.*

⁽⁴⁷⁾ See note ⁽⁴⁵⁾.

CHAPTER FOURTH.

§§ 1—3. *Admiral, ναύαρχος. Ship, ναῦς. Sent for, με-
τάπεμπτος. Mercenary, μισθοφόρος. I join in war against,
συμπολεμῶ. Well-peopled, οἰκούμενος. I join in an expedition,
συστρατεύομαι.*

The mercenary Greeks arrived. The admiral arrived. We arrived on the ships. The admiral arrived, having been sent for by Cyrus. He sent for the admiral. The admiral was sent for. The admiral must be sent for (verb. in -τός). We must send for the admiral. We must send for the ships. I must not do this. I must not send for Cyrus. We must make an expedition against the king. You must not make an expedition against the king. We must make war against the barbarians. I must give pay to the soldiers.

I was present, having been sent for by him. The admiral arrived with the fifty ships from Peloponnesus and with twenty-four others belonging to Cyrus. With these ships they besieged the city sixty days. The mercenary⁽¹⁾ Greeks with Pasion revolted and came to Clearchus. More than fifteen hundred men from Pasion encamped by Clearchus. The mercenary troops joined in the war against the king. The paymaster remained in that place four days. This city is well-peopled, large and prosperous. This city is upon the borders of the country. He was commander of

(1) ξένος (cf. 3 ; 18) is often used as a euphemism for μισθοφόρος.

ten ships. The general arrived on the ships. He hastened from Sardis. He made his head-quarters at Sardis. The ship was lying at anchor. This river is about a mile wide. They joined in the war with the Greeks against the barbarians. He joined in the expedition against his native country. Without a guide, there is no advantage in general or admiral. I joined in the expedition against the barbarians as a private-soldier.

§§ 4—5. *Narrow, στενός. It is possible, ἔστι. By force, βίη. I go along, παρίεχομαι. Between, διὰ μέσου c. gen. To extend down, καθήκει. A wall, fortress, τείχος. I land, (trans.) ἀποβιβάζω. Without, ἔξω c. gen. I overpower, βιάζομαι. The outer, ὁ ἔξω. On the side of, πρὸ c. gen. Within, ἄνω c. gen. The inner, ὁ ἔσωθεν. Above, ὑπερθεύ.*

He was guarding the outer fortress. He guarded the inner fortress. He landed men both without and within the gates. He descended into the plain. The fortresses extend down into the sea. Above, the mountain was rugged and lofty. They heard that Cyrus was in Syria. They heard that Cyrus had arrived. He heard that Cyrus was in the city. I heard that he had arrived in the city. We heard that he had overpowered the enemy. I heard that you had sent for me. I heard that the enemy were within the gates.

The way was a wagon-road exceedingly steep and narrow: wherefore, it was not possible to go along by force. It is not possible to go along by force; for, the passage is exceedingly narrow. To effect an entrance into the country, I shall send for the mercenary forces. The mercenary forces were present, having been sent for by Clearchus. This river flows between two walls which extend down into the sea. I shall be present wherever you land the men. I shall land the light-armed-men within and without the fortresses. Wherever I am, I think that I shall overpower

my (personal) enemies. He sent for ships that he might overpower the enemy, on the outer side of the fortress. The outer fortress on the side of Syria was guarded by a garrison of the king. The guards stood upon the walls of the city. I heard that the guards were standing upon the walls of the city. I hear that the enemy are upon the outer wall.

§§ 6—7. *Merchant-ship, ὀκλύς. To lie at anchor, ὀκμεῖν. I embark, go on board (a ship), ἐμβαίνειν. The (things) most valuable, τὰ πλεῖστον ἄξια. In that place, there, αὐτόθι. I allow, permit, suffer, εἶναι. I am jealous, φιλοτιμοῦμαι. I pray, desire earnestly, εὐχομαι. Missing, ἀφανής. Treacherous, δόλιος. I retain, have, ἔχω.*

The ship is lying at anchor. The ships are lying at anchor. The ships were lying at anchor in that place. He hastened from Sardis. He made his head-quarters at Chersonesus. He embarked on board the ship. They embarked on board the merchant-ship. They placed their wares on board the transports. He placed his most valuable effects on board the transport. He landed the men without the gates. This river empties into the sea. Clearchus retains the soldiers. Cyrus allows Clearchus to retain the soldiers. I allowed him to retain the soldiers. He is jealous. He was jealous. He was jealous because I allowed Clearchus to retain the soldiers.

The merchant-ships arrived seasonably. The ships are lying at anchor not far off. The general landed his men without the knowledge of the garrison; but they went on board the boat again as if with the intention of sailing away. I shall sail away with my most valuable effects. They are valuable friends to whomsoever they are friends. He heard that the ships-of-war were lying at anchor in that place. It would be foolish to be jealous because he allows the ad-

miral to retain the transports. He earnestly desired that the men who were missing, as being treacherous, might be taken. He does not yet allow me, having proved traitor to him, to sail away. I see many reasons why Cyrus must not pursue the men who are missing. Of their own accord they pursued the enemy. I shall inflict punishment upon them if⁽²⁾ they are taken. I shall pity you if you do⁽³⁾ not take the men who are treacherous and false to you.

§§ 8-9. *Cheerful*, ἡδύς. *I am gone, have gone*, ὄχομαι. *I elude, run away from (by stealth)*, ἀποδιδράσκω. *I escape from*, ἀποφεύγω. *I pursue*, διώκω. *I treat ill*, κακῶς ποιῶ. *Truly, by the gods*, μὰ τοὺς θεοὺς (a common form of asseveration, usually in negative clauses). *Base*, κακός. *Towards*, περὶ c. acc. *I deprive*, στερῶ (εἶω) or στερίσκω. *I recover, take back*, ἀπολαμβάνω. *I rob*, ἀποσυνλῶ. *A fish*, ἰχθύς. *Tame*, πρᾶος. *A village*, κώμη. *A pigeon*, περιστερά. *Goodness*, ἀρετή.

He has run away. He ran away. He has escaped. He escaped. Let him go. Do not go. He has gone. I know that he has gone (part.). I know where he has gone. We do not know where he has gone. He has eluded us; for we do not know where he has gone. He is base towards me. Let him know that he is base towards me. He is baser towards me than I towards him. Let him go, knowing that he is baser towards me than I towards him. I know. I see. I shall know. I shall see. I knew. I saw. Knowing. Having seen.

I shall proceed in company with you cheerfully and zealously, wherever you go. We know where⁽⁴⁾ he has

(2) See ch. 3, (45).

(3) In what connections is μὴ used instead of οὐ?

(4) See ch. 3, (43).

gone, and we have war-ships for taking his boat ; wherefore, he has neither eluded us nor escaped from us. He will escape from us, if we do not pursue him. If I make use of a man as long as he is present with me, I will not apprehend him and treat him ill when he wishes to depart. But truly let the enemy well know that it will not be possible to pass along by force. Let him go, knowing that he is baser towards you, than you towards him. They robbed him of his most valuable possessions. He was deprived of his money. They are not able to rob him of his virtue. He took the men on the ground that they were treacherous. He apprehended the man on the ground that he was a traitor to the king. The man was taken ⁽⁵⁾ on the ground that he was false to the admiral. He shall recover his money. These fishes are large and tame. The villages, abounding in trees of every variety, and full of treasures, belong to the children of the king. He has gone. Where has he gone? I know where he has gone. They do not allow any persons to harm the pigeons in that place.

§§ 10-12. *I cut off, ἐκκόπτω. Governor, ἄρχων; he who has governed, ὁ ἄρχας. I burn up, κατακαίω. Seasons, ὥραι. I produce, φύω. I am indignant, feel hard, χαλεπαίνω. I conceal, κρύπτω. Long ago, πάλαι. And that too, καὶ ταῦτα.*

I am indignant at you. I was long ago indignant at him. He was formerly indignant at me. The former soldiers were indignant at you. This enterprise is greater than the former. I am sad at the present difficulties. Be not surprised that I am sad at the present difficulties. He is indignant at me, and that too, knowing my goodness to him. They are angry, and that too, having seen our former goodness to them.

(5) Observe that ἀλλοιοῦμαι is pass. in meaning throughout, although it has forms both mid. and act.

They cut⁽⁶⁾ off the beautiful trees in the park. The governor of Syria commanded them to burn up every thing which⁽⁷⁾ the seasons produce in that country. Many vines and trees grew⁽⁸⁾ in the park. They said that they were not going up against the king to Babylon. He said that he would persuade them to go farther, if it should be necessary. A large and flourishing city in that place was burnt down by⁽⁹⁾ the Greeks. It was not possible to persuade the soldiers to advance, because they were indignant at the generals. I shall not go with you, unless you pay me just as (much as) the former soldiers who went up with you. They knew these things long ago and concealed them; and on this account the soldiers were angry at them. This expedition is greater and more dangerous than the former. This enterprise is similar to the former. He gave much money to those who formerly went up with him, and that too, though they were not going to battle. Let them go, knowing that they are false to their country. The seasons produce all things (which are) beautiful. It is time to go to battle.

§§ 13–15. *Full, complete, ἐντελής. Ought; denoted by χρῆ.* *The greater part, lit. the much, τὸ πολὺ. Whether—or, πότε-ρον—ἤ. I am grateful, I thank, χάριν οἶδα. Apart from, χωρὶς c. gen. I get, obtain, τυγχάνω. Silver, ἀργύριον. I decide, vote, ψηφίζω. Back again, εἰς τοῦτο πάλιν.*

I am grateful to you. I know how to be grateful. If any one knows how to be grateful, it is Cyrus. If any one knows how to be grateful, it is I. We ought to be grateful to him. I affirm that we ought to be grateful. I affirm that

(6) *τύπτω*, the generic word, *I strike*; *κρούω*, *I strike, knock, chop*; *παράσσω* (pass. *πλήσσομαι*), *I strike, smite*; *κρούω*, *I strike, dash against*.

(7) Cf. ch. 1, (19).

(8) The perf. and 2d aor. of *φύω* are intransitive.

(9) How is the agent expressed with pass. verbs?

we ought to be grateful. I for my part affirm that we ought to be grateful. The other soldiers will go back again. The other party (*οἱ ἑτέροι*) of soldiers will go back again. The rest of the army went back again. The other army went back again. They encamped apart from the others. They encamped at a distance from the other party.

When we have arrived at the city, we shall recover our most valuable possessions. He refused to give full pay to the army. He gave the army four months' pay. Fellow-soldiers, it is plain what we must do. I see many reasons why you must do these things. I know not what reply the rest of the generals will make to Cyrus. I affirm that we ought to depart before it is plain whether the greater part of the army will follow Cyrus or not. It is not plain whether or not he will give us full pay. Fellow-soldiers! I am grateful to you. He spoke these things (as follows). Having spoken these things (the foregoing), he ceased. I shall not cease to be grateful to you. If you will yield to me and decide to follow me, I will give you full pay until I have placed you back again in Greece. We will all go apart from the rest of the army. Without a general, there is no profit in heavy armor. I do not know whether I shall do justly. I do not know whether he will be grateful or not. I know that you will obtain from Cyrus much silver. The greater part of the army decided to follow Cyrus, and that too knowing that they were going against the king. If any one knows how to be grateful, it is Cyrus.⁽¹⁰⁾ If any one is able to restore the exiles, it is Cyrus. He was long ago angry at me, and that too, though I was most faithful to him. Be not angry at me. You are not angry at me. We will not go back again. The interpreter arrived seasonably. I know not what reply the others will make, but I for my part shall decide to follow Cyrus.

(10) Lit. *Cyrus knows, etc., if any one even another.*

§§ 16-19. *It concerns, μέλει c. dat. I am successful, εὐτυχῶ. Magnificently, μεγαλοπρεπῶς. I furnish myself with provisions, take in provisions, ἐπισιτίζομαι. Able to be crossed, διαβατός. Except, εἰ μὴ. Filled, μεστός. Corn, σίτος. Manifestly, clearly, σαφῶς. To give way, give place to, ὑποχωρεῖν. On foot, πεζῇ. Fordable, διαβατός πεζῇ.*

It concerns me. I do not care. He does not care. They do not care. He manifestly does not care. He says that he does not care. He said that he did not care (optat., see note (12), ch. 1). He says that the men are present. He said that the men were present. He says that Cyrus will be grateful to us. He said that Cyrus would be grateful to us. He says that the river is fordable. He said that the river was fordable. He says that he shall be pleased. He said that he should be pleased. He is burning up the boats, in order that Cyrus may not cross over the river. He was burning up the boats in order that Cyrus might not cross over the river. He will burn up the boats in order that Cyrus may not cross over the river. He burned up the boats in order that Cyrus might not cross over the river.

Let us⁽¹¹⁾ decide and reply at once. They did not decide before the enemy arrived. When they ascertained that the enemy had arrived, they decided at once. The enemy have gone. I know not where the enemy have gone. I know how to be grateful. No longer consider me an enemy. He no longer considers me a friend. It shall concern me that you may no longer consider me an enemy. It will not concern me that you may be pleased. The interpreter will not be pleased. I wish you success. He sent me magnificent presents. They furnished themselves with provisions, before crossing the river. It was not possible to cross the river at that time except with boats. They burned down the

(11) Subjunct. 1 pers. See Crosby, § 825, 1.

villages (which were) filled with corn, and wine, and all things which the seasons produce. He ascertained that the river flowed through the midst of the city. The river is full of tame fishes. The park abounds in wild beasts. The river Euphrates never was fordable. He said that the river Euphrates was⁽¹²⁾ fordable at that time. They said that the river manifestly gave way to the future king. Never before did any one cross over this river on foot. Never shall any one say that I fear to follow the guide whom you may give. He is a most faithful and most valuable friend. They encamped apart from the rest of the army. We do not seem to be encamped far from the enemy. Apart from faithful soldiers, there is no advantage in the virtue of the commander.

(12) Observe that Xen. employs the *oratio obliqua*.

CHAPTER FIFTH.

§§ 1—3. *I grow weary, give out, ἀπαγορεύω. Quickly, ταχύ. Place, region, τόπος. Level, ὀμαλός. Brush-wood, ὕλη. Reed, κάλαμος. Sweet-scented, εὐώδης. Spices, ἀρώματα. Ostrich, σιφουθὸς ἡ μεγάλη. Bustard, ὠτίς. Partridge, πέρδιξ. On the right (hand), ἐν δεξιᾷ. Meat, flesh, κρέα (nom. sing. κρέας). Venison, ἐλάφεια (sc. κρέα). Tender, ἀπαλός. Delicious, sweet, ἡδύς. A sail, ἱστίον. Wing, πτέρυξ. Not only—but also, μὲν—δέ. Foot, πούς. Running, with a running pace, δρόμῳ. I lift up, αἶρω. I fly, πέτομαι. A short distance, βραχύ. To succeed another, take turns, c. dat. διαδέχεσθαι. Sometimes, ἐνίοτε. A gazelle, δορκάς. I run, τρέχω. I run forward, προτρέχω. I draw away from, distance, ἀποσπάομαι.*

This meat is delicious. This venison is most delicious. In this region were many wild animals. In this country were many and prosperous cities. In this place (town) were many horses. He besieged the city by land. They restored the exile to his native country.

Whenever the horsemen pursued these animals, they quickly grew weary. The land in this region was a plain. This plain is all level as a sea and it abounds in wild animals of every sort. There are no trees in this region, but it is full of brush-wood and reeds, all of which are sweet-scented as spices. This place was filled with corn and wine and much

silver. In this country were ostriches and buzzards, and partridges and pigeons. He went, with the river upon the right, as far as Tarsus. This meat resembles venison, but is more tender. This wine is most delicious. The ostrich flees not only running, but also raising (itself) with the wings, just as though it were using a sail. The bustards flew a short distance, when any one pursued, and quickly gave out. In hunting⁽¹⁾ these wild animals the horsemen took turns with their horses. The horsemen caught these wild animals by taking turns with their horses. He sometimes hunted the gazelles on horseback. He runs faster than I. We run much faster than you. This venison is tender. Sometimes the wild asses ran forward and stood still. The ostriches distanced the horsemen and never gave out. They descended from a rugged and lofty mountain to a plain level as a sea.

§§ 4—6. *I live*, ζάω. *A mill-stone*, ὄρος ἀλέτης. *I obtain in return for*, ἀνταγοράζω. *I dig*, ὀρύττω. *I fail*, ἐπιλείπω. *I subsist upon*, *I live by eating*, διαγιγνομαι ἐσθίων. *I sell*, πωλῶ (έω). *A day's allowance*, χοῖνιξ. *It is worth*, δύναιται. *Hunger*, λιμός. *To flow round*, περιφύειν. *Round about*, κύκλῳ. *Hay*, χόρτος. *Bare*, ψιλός. *I buy*, *purchase*, ἀνοῦμαι, αορ. ἐπιτάμην.

The river flows round about the city. The city is encompassed round about by the river. They purchased corn and wine. He purchased wine in the market. It is not possible to purchase wine in this market. He was not able to purchase either corn or wine. He purchased delicious meat in that place. The country is bare. The whole country is bare. He is not able to purchase meat in this place, for the whole country is bare. We must purchase corn. He perished with

(1) διώκω, *I pursue*, the generic word: θηρῶ (άω), *I pursue in the chase*.

hunger. He was perishing with hunger. The army is perishing with hunger. The greater part of the army is perishing with hunger. He says that the army is perishing with hunger. He said that the army was perishing with hunger. We must purchase corn and meat ; for the army is perishing with hunger. The army is perishing with hunger ; wherefore, we must purchase provisions.

He lives by making mill-stones. Those who live in this country obtain corn in return for mill-stones which they dig along by the river. When corn failed the army, they subsisted upon fish and meat. What do you do for a living ? ⁽²⁾ I dig mill-stones. I carry mill-stones to market and sell them, and get corn in return. How much ⁽³⁾ is a day's allowance of corn worth ? For ⁽⁴⁾ how much do you sell a partridge ? He marches a day's journey through a desert country, to a deserted city, the name of which is Corsote. While proceeding through this country many of the army perished with hunger. The market-place was encompassed round about by the river Mascus. A river of a hundred feet in width encompassed the whole country. A rugged mountain encompasses the city. It was not possible to purchase corn or hay in this place, for the whole country was bare. The inhabitants live upon venison. If the corn fails the army, we will purchase meat.

§§ 7—9. *Quickly, διὰ ταχείων. I make (for myself), ποιῶμαι. Slowly, σχολαίως. I throw, throw away, φέπω. Anger, ὀργή. Difficult to pass, δυσπόρετος. Mud, πηλός. A narrow place, στενοχωρία. I appear, φαίνομαι (causative in*

⁽²⁾ Lit. *Doing what, do you live ?*

⁽³⁾ πόνον.

⁽⁴⁾ The *price* is expressed in the gen. See Crosby, § 553. Kühn. § 275, 3.

the act.). *Journey*, ὁδός. *I delay*, διατρίβω. *I halt, sit down*, καθίζομαι. *The act of taking in provisions*, ἐπισιτισμός. *To, for, for the sake of*, ἐνεκά. *Discipline*, εὐταξία. *A part, specimen*, μέρος. *There*, ἐνθα. *To be separated, drawn asunder*, διασπᾶσθαι. *Weak*, ἀσθενής. *Strong*, ἰσχυρός. *Water*, ὕδωρ. *Forage, grass*, χιλός, ὁ. *Costly*, πολυτελής. *I fight*, μάχομαι. *A wagon*, ἄμαξα.

He contended with Apollo concerning skill. He fought with the king. He waged war against his brother. He made war quickly. I conquered him in battle. He was conquered in battle by the slave. He happened to be standing upon his war-chariot. He happened to be riding in a wagon. He happened to be riding on horseback. They happened to be riding on horseback. He happened to be hunting on horseback. He went away unobserved by Cyrus. They seized upon the heights before us. He continually expresses hopes.

They will be conquered, if any one makes war quickly. He was carrying on war slowly. They immediately cast away their necklaces and bracelets, wherever they happened to be standing. They ran more quickly than any one would suppose. The general, as if in anger, ordered the soldiers to advance, but they refused, on the ground that there was a narrow place and that mud appeared, difficult for the heavy-armed-men to pass. They manifestly⁽⁵⁾ hastened the whole journey. Make haste. Do not be in haste. He did not delay except where he halted to take provisions. The more quickly you shall have gone, the less prepared will the king be to make war. Then indeed we beheld a specimen of the Persian discipline. If you give your attention, you will behold a specimen of the discipline of the army. Be assured that I will go wherever you do. The forces of the king are

(⁵) Cf. ch. 2, (²⁵).

separated, and on this account his government is weak. The more slowly any one advances against the country of the king, by so much the stronger is his government. This region abounds in water and forage. If the road is steep and impracticable, we will go back again. In this place he built a costly palace.

§§ 10—12. *On the other side, πέραν, c. gen. Once, on a certain occasion, ποτέ. Palm-tree, φοῖνιξ. Fruit of the palm-tree, βάλανος ἡ ἀπὸ τοῦ φοίνικος. I take, lead, ἄγω. Millet-flour, σῖτος μελίτης. I fill up, ἐπιπλήρημι. Tanned skin, διφθέρα. I sew together, συσπάω. I touch, ἅπτομαι. Tent-cover, σκέπασμα. A raft, σχεδία. I wet, moisten, βρέχω. Blow, πληγή. I inflict (blows), ἐμβάλλω. I dispute, ἀμφιλέγω. Steep (down hill, opposed to ὄρθιος up hill), πρηνής. Hill, γήλοφος. I throw, cast, ῥημι. A stone, λίθος. Wood, ξύλον. A ferry, διάβασις τοῦ ποταμοῦ. I inspect, κατασκοπῶ,—σκέπτομαι,—εσκεψάμην. I split, σχίζω. Very, μάλα.*

I will inflict blows upon you (dat.). I will inflict punishment upon you. He went up a steep hill. He went down a steep hill. He crossed the river on a raft. They crossed the river in a boat. The skin of Marsyas was suspended in a cave. They sewed together dried skins. We crossed the river on a raft made of dried skins.

It is not possible to purchase provisions from the city on the other side of the river. And indeed on a certain occasion when the corn failed the army, they purchased provisions in a city not far from the river. The fruit of the palm-tree is most abundant in this country; of this they make wine which they take to Babylon and sell, purchasing in return millet-flour. Having filled tanned skins with light hay, they sewed them together so that^(*) the water should not touch the hay.

(*) ὥστε is more common than ὥς in this construction. Followed by

They filled their tent-covers with dry hay ; then they stitched them together so that the water did not touch the hay. They crossed over on rafts, so that they were not wet by the river. He will inflict blows upon you for those things in which he supposes he has been injured by you. The river empties into the sea. Do not dispute (†) about these things. He is indignant and violently angry at you for those things in which he has been injured by you. Be assured that Cyrus is afflicted at the present difficulties. The way is excessively steep. They hastened down a very steep hill, and that too with their heavy armor. If you inflict blows upon this soldier, I shall be violently enraged at you. I wonder that they have not yet arrived. Be not surprised that I am no longer willing to give you wages. Some cast stones, others threw their axes. At first he threw wood ; but after that, he threw stones. They rode through the army to the ferry ; and, having in that place inspected the market, they rode away towards their tents. He is splitting wood. The whole country was bare ; for there was in it neither brush-wood, nor tree, nor reed, nor grass.

§§ 13—17. *I want little, lack little, ὀλίγον δέω. I stone to death, καταλείω. Tamely, πρῶως. I am terrified, ἐκπλήττομαι. I flee for refuge, καταφεύγω. To be in a bad condition, κακῶς ἔχειν. I come to my senses, ἐν ἐμαντῷ γίγνομαι. I put (a thing) in its place, τίθεμαι (τι) κατὰ χώραν. Between, εἰς μέσον c. gen. (with a verb of motion). I stand armed, τίθεμαι τὰ ὄπλα. A knee, γόνυ. Upon the knees (after a verb of motion), πρὸς τὰ*

the infin. they take μή, if a negative is required, and denote something *supposed, subjective* ; when followed by the indicative they take οὐ and denote a *fact, something objective*.

(†) See ch. 3, note (†). What is the difference in meaning between the pres. and apr. in the dependent moods ? See Crosby § 796, etc. Küh. § 257.

γόνυα. *Behind, later, ὕστερος. I assemble, collect, συναγείρω. I desist, παύομαι.*

Our affairs are in a bad condition. Your (plur.) affairs are in a bad condition. His affairs, etc. My affairs, etc. I know that my affairs are in a bad condition. I knew that my affairs were in a bad condition. I saw that his affairs were in a bad condition. He came to his senses. He was coming to his senses. He is coming to his senses. They came to their senses. We came to our senses. You are coming to your senses. He wanted little of being stoned to death. I wanted little of perishing. They wanted little of being cut in pieces. He came riding on horseback. He came on foot. He came by the shortest route.

They wanted little of being stoned to death. They narrowly escaped being stoned to death. Do⁽⁸⁾ you speak tamely of it, when I have wanted little of being stoned to death? I entreat you not to do it. The enemy rode towards us, so that⁽⁹⁾ our army was terrified and ran to arms. He fled for refuge to his own tent. He fled to the mountains. He escaped to the mountains. Our affairs are in a bad condition. If our affairs are in a bad condition, we shall be cut in pieces on this day by the enemy. They were cut in pieces by the barbarians on the same day. On that day, his army happened to be violently enraged at him. When they ascertained⁽¹⁰⁾ these things, they came to their senses and put up their arms in their place. The soldiers immediately ran be-

⁽⁸⁾ ἄρα etc.

⁽⁹⁾ In this section (13) ὥστε stands with the infin. We cannot in this place translate it literally, or even in such a way as to show the force of this construction; but we almost necessarily translate it as we should the indic. in the same place. Still, our inability to *translate* the expression does not invalidate the distinction above given, note ⁽⁸⁾.

⁽¹⁰⁾ συνθάνομαι, *I ascertain by inquiry*; αἰσθάνομαι, *I ascertain by perception.*

tween both armies and stood armed. Having placed their shields upon their knees, they remained behind apart from the rest of the army. They were immediately struck with terror when they beheld the horsemen of the enemy riding towards them. They happened to be marching behind, far from the rest of the army. The slower you go against the king, so much the greater army will be collected for him. The later you sell your corn, the more will there be in the market. The earlier you arrive in the country of the king, the less prepared will he be. The faster they fly, the sooner they grow weary. Consider that the faster you go, so much the less prepared (to fight) will you engage with the king. The paymaster thought that the sooner he arrived, the more would he have⁽¹¹⁾ to pay the soldiers. I am unprepared. Are you unprepared?

(¹¹) Lit. *the more would it be necessary for him to pay, etc.*

CHAPTER SIXTH.

§§ 1-5. *I announce*, διαγγίλλω. *I lie in ambush*, ἐνεδρεύω. *I slay*, κατακαίνω = κατακτείνω. *I take any one captive*, ζῶντά τινα αἰρῶ. *A track, footprint*, ἔχνιον. *A track, beaten track*, στίβος. *Useful*, χρήσιμος. *Profitable*, ὠφίλιμος. *I conjecture*, εἰκάζω. *A letter*, ἐπιστολή. *I write*, γράφω. *I read*, ἀναγιγνώσκω. *A remembrance, mention, notice*, ὑπόμνημα. *I honor before, prefer in honor*, προτιμῶ. *Especially, chiefly*, μάλιστα. *Trial, κρίσις*. *To be kept secret*, ἀπόρρητος. *Ready*, εἰτοιμος. *Related by birth*, γένει προσήκων. *Around*, περὶ c. acc. *An adviser*, σύμβουλος. *I summon*, παρακαλῶ. *Trustworthy*, πιστός. *I burn*, καίω. *I reconcile*, καταλλάσσω.

He is related to me. They are related to him. Is he [see ch. 5, note (°),] related to you? He is related to the king. Are you related to me? I am related to you. I am writing a letter. Did he write you a letter? He did not write me a letter. Will you write me a letter? I will write you a letter. I am reading a letter. Have you read the letter? I have read (it). What is there in the letter? There are many notices of former friendship in (it). When you have read (particip.) the letter, give it to me. I must not give it to any one. I cannot give it to you. I am not willing to give it to any one. I will not give it to my most trustworthy friend.

Having been reconciled (¹) with Cyrus they said that they

(¹) For one construction with this word, see ch. 2, § 1.

would prevent the enemy from announcing to the king that they had seen the army. He promised Cyrus to prevent the enemy from burning the grass and whatever⁽²⁾ was useful to the beasts of burden. Lying in ambush, we will either slay the guide or take him captive.⁽³⁾ If you would give me all of the horsemen whom⁽⁴⁾ you have, I would make the enemy unable ever to restore the exiles. The interpreter seemed to say what was profitable. Having ascended upon the mountains, they beheld the tracks both of men and of horses. The track was conjectured to be that of about fifty horsemen. I wrote a letter to him (saying) that I would come on the next day with all of the pay which the general should give me. I read his letter the same day, and there were in it many notices of former friendship. They seemed to be jealous because Clearchus was honored chiefly among the Greeks. The trial is not to be kept secret. He came to his senses when he read the letter. They are ready for you. The men are not prepared. The country appeared⁽⁵⁾ to be filled with corn and wine. He seemed to be able to take many of the enemy captive. He is related⁽⁶⁾ to the king by birth. "Are you related to the king? I am related to Xenophon. Bid the generals lead the heavy-armed men, and let them stand in arms around my tent. If he seems to be trustworthy, I will summon him within as an adviser.

(2) *εἰ τις* does not express any doubt as to whether there *was any*, but is used to supply with greater emphasis the place of *δοῦναι*, *whosoever*, *whatsoever* (=all that). Arnold.

(3) *alive*.

(4) See ch. I, note (10).

(5) *φαίνεται*, *it appears*, is spoken primarily of that which appears to the eye; *δοκεῖ*, *it seems*, is spoken of that which appears to the mind.

(6) *προσῆκων* is also used without *γενεῖ* in this sense. Thucyd. 1: 128, uses the phrase, *βασιλέως προσῆκοντες τινες καὶ ξυγγενεῖς*. This may be compared with *propinqui cognatique*, Cæs. 1: 11.

§§ 6-8. *Right hand*, δεξιὰ. *This* (of a person or thing present), οὗτος. *An attendant, a subject*, ὑπήκοος. *In the sight of*, πρὸς c. gen. (A solemn form of asseveration.) *Unjust*, ἀδικός. *Towards*, περὶ c. acc. *Just*, δίκαιος. *Openly*, φανερός (adj.). *Altar*, βωμός. *Assurances*, πιστά. *At least*, γῆ. *More, yet*, ἔτι. *I repent*, μεταμέλει μοι. *I acknowledge, confess*, ὁμολογῶ. *I am guilty*, ἀδικῶ.

I repent. I do not repent. Do you repent? Does he repent? He does not repent. Do they repent? They do not repent. Did he repent? Did they repent? He did not repent. They repented. Did you repent? He did not repent. He affirmed that he did not repent. They affirmed that they did not repent. Did you affirm that you repented? We affirmed that we repented. We affirmed that we did not repent. We denied that we repented. They affirm that they repent. He denies that he repents. Cyrus asked him, Do you confess that you have been unjust to me? He said, Yes, for it is inevitable. Cyrus asked him, Do you confess that you have plotted against me? And he replied, If I should confess it, you would never more place confidence in me.

I will never give or receive (the) right hand, since you are a traitor both to me and to my king. If you should engage in war, either with me or with my brother,⁽⁷⁾ I would quickly make you cease from it. I will never cease from the war, as long as the enemy remain in our land. Are you a relative of this Orontes who is here? My father used to live upon the river Mæander. My father having given me this Orontes to be an attendant and an adviser, I shall not be reluctant to engage in war with the barbarians. I acknowledge both in the sight of gods and of men, that I have become unjust towards you. Whatever is just in the sight of

(7) ὁ ἐμὸς ἀδελφός, *my brother*; ἐμὸς ἀδελφός, *a brother of mine*.

gods and of men, that I will do to this Orontes after having advised with you. You have done harm both to me and to my country, in whatever respect you could. I am ashamed because I have both revolted from you, and have been a traitor to you. He pretends to be a friend to my father. In what respect have you been treated unjustly by my brother, that you now again revolt and become openly an enemy to him? He went again to the altars of the gods and affirmed that he repented. He went back to the city by the shortest route. Having known your own power, did you again engage in war with me? Having read the letter of my brother, did you again give assurances to the king and receive them from him? I should never more seem to you at least, to be friendly and faithful to you and your brother, not even if I should become (so): for, now the fourth time have I been openly plotting against you, and wishing both to slay you and to plunder your country. Is there any thing whatever in which I have injured either you or your subjects? He replied that (there was) not. He has done wrong⁽⁸⁾ in having revolted from me, and in having carried on war against my subjects. You did harm to my country and injured my brother, in whatever respect you could. Having gone to the altar, he said, in the sight of gods and men, I revolted from you having never been injured by you. The more you injure my brother, the more violently shall I be enraged.

§§ 9—11. *So far as this person is concerned*, τὸ κατὰ τοῦ-
τον εἶναι. *Leisure*, σχολή. *Out of the way*, ἐκποδών. *To put*
out of the way, ἐκποδὼν ποιῆσθαι. *That, so that*, ὥς. *Girdle*,
ζώνη. *Execution, death*, θάνατος. *Grave*, τάφος, ὁ. *Volun-*
tarily (as a volunteer), ἐθελοντής. *Kinsman*, συγγενής. *I speak*

(⁸) As ἡδίκηκα is commonly transitive, δίδω is often used in the sense of the intransitive perf. See Lidd. and Sc. sub voce.

freely, exhibit, ἀποφαίρομαι. I do well by, εὖ ποίω. I advise, συμβουλεύω. I do homage to, προσκυνῶ (ἰώ) (πρός, κυνῶ (ἰώ), I kiss.) I lead out, lead forth, ἐξάγω.

Some conjectured one thing, some another (lit. *others conjectured in another manner*.) Some said one thing; some, another. Some advised one thing; some, another. Some perished in one way; some, in another. I am putting the man out of the way. We will put this man out of the way. Has he put the man out of the way? Cyrus asked him, Have you put the man out of the way? Put this man out of the way at once. I am doing you a favor. I wish to do you a favor. I have leisure to do you a favor. Have you leisure to do me a favor? We have leisure. He has leisure to put this man out of the way. So far as this man is concerned, I have leisure to do you a favor. So far as this man is concerned, we have leisure to burn the villages. We will put this man out of the way that we may have leisure to do well by our friends. We put this man out of the way that we might have leisure to ward off our enemies.

Do you, my friends, speak freely your minds whatever seems good to you. He was formerly a friend to us, but subsequently having revolted to our enemies, he in many respects did mischief to our country. At first he said, I am not guilty, but afterwards he confessed every thing. So far as this person is concerned we shall have leisure both to do well by our friends and to harm our enemies. I advise that we put him out of the way as quickly as possible. We will put this man who has been false to us out of the way, that it may no⁽⁹⁾ longer be necessary to guard against him. It is no longer necessary to guard against this man, for we have already put him out of the way. Those who formerly did homage⁽¹⁰⁾ to

(⁹) Why is the negative μή employed here?

(¹⁰) Observe the distinction which Xen. makes here (§ 10) between the imperf. and aorist.

this man, at that time by the command of Cyrus seized him by his girdle for execution. His former subjects were leading forth the king himself for execution. The same men, before it was plain whether Cyrus would bid them or not, having taken the exile, led him away for execution. Some conjecture one thing ; some, another. No one ever⁽¹¹⁾ saw the grave of Orontes. No one ever will see the grave of Orontes. The sooner we put this man out of the way, the more leisure shall we have to benefit those who are voluntarily our friends. Upon this, all, even the kinsmen of Orontes, rose up of their own accord and seized him by the girdle. Have you leisure to go with me ? They have leisure so far as I am concerned, to inflict punishment upon their enemies for what they suppose they have been injured, and to assist their friends in return for the favors which they have received.

(11) *πώποτε*, at any time yet, hitherto ; *ποτέ*, at any time.

CHAPTER SEVENTH.

§§ 1—4. *About midnight*, περὶ μέσης νύκτας. *Later*, ὕστερον. *A little later*, οὐ πολὺ ὕστερον. *Morning*, ἔως. *The following morning*, ἡ ἐπιοῦσα ἔως. *At break of day*, ἅμα τῇ ἡμέρᾳ. *A deserter*, αὐτόματος. *See that* (how that) ὅπως c. fut. indic. (The ellipsis of ὄρα or ὁρᾶτε before ὅπως is frequent.) *Liberty, freedom*, ἐλευθερία. *Instead of, in preference to*, ἀντὶ. *Multitude, numbers*, πλῆθος. *Great, much*, πολὺς. *Shouting*, κραυγή. *Superior to*, κρείττων, c. gen. *Manifold more*, πολλαπλάσιος. *Envied*, ζηλωτός. *Bold, brave*, εὐτολμος. *I possess*, κέκτημαι. *I think, pronounce happy, congratulate*, εὐδαιμονίζω. *I endure*, ἀνέχομαι.

At what time (πηνίκα) did he arrive? He arrived about midnight,—at break of day. When (πότε) did they arrive? They arrived on the next day—at the dawn of the following day—on the same day—shortly after the deserters—upon the following morning—a little earlier than the heavy-armed men. They will come on slowly. They will come on as quickly as possible. They will come on with much shouting. I will endure these things. I shall not endure these things. If you endure these things, I will praise you. If you do not endure these things, I shall not praise you. If you shall have endured these things, I will praise you. Do not endure these things. Be not in the habit of enduring these things.

They were cut in pieces by the barbarians on the same day in the passage over the mountains. Having arrived a

little later than we, they went in between both armies and stood in arms. Having arrived much earlier than I, he had leisure to review his army. He viewed both the Greeks and the barbarians, while riding along upon a chariot. The king will fight on the following morning. Messengers arrived, saying, that the admiral would come at the dawn of the following day. Deserters arrived at break of day. The king will come to fight⁽¹⁾ on the following day. He called together those who were friendly to him and trustworthy, to deliberate how⁽²⁾ he should order the battle. No one ever knew how he died. See that ye be men worthy of your fathers. They are not worthy of the liberty they possess. You know well that they think us happy for the liberty which we possess. Be assured that I would choose liberty in preference to all that I possess.⁽³⁾ See that ye endure the great numbers and shouting of the enemy. I took you as being superior to many barbarians. He paid them all which he had, and promised other things manifold more. He who wishes to go home, shall go away envied by those at home. If you endure the multitude and the shouting of the enemy, you will become bold, and I will make you to be envied by those at home.

§§ 5—9. *Some, ἔνιοι. I satisfy, ἐμπλήρημι. Cold, χειμὼν. Heat, καῦμα. Master of, ἐγκρατής. A crown, στέφανος. Enough, sufficient, ἱκανός. Paternal, πατρῷος. Somehow, πῶς (enclit.). Behind, ὀπισθεν. The foremost, οἱ πρόσθεν. Up to, μέχρι or μέχρις. To (the region) where, μέχρις οὗ. I remember, μέμνημαι. North, ἄρκτος. South, μεσημβρία. Where, ποῦ. In what direction, πῇ. Without battle, ἀμαχεῖ.*

(1) Observe the difference between the English and the Greek idiom.

(2) We have here πῶς in an indirect question: instead of which ὅπως would be more common. Cf. τίς and ὅστις.

(3) ἔχω, I have; ἀκτημαί, I have acquired = I possess.

Where has your brother gone? He has gone home. Where has your father gone? He has gone to the north. He has gone to the south. When did he go? He set out to-day (See 5: 16, or more familiarly, *τρίμερον*). At what time did he go? He went at the break of day—about midnight. I remember. He remembers. He would remember. I give pay. He gives pay. If he should remember, he would give pay. Some persons say that if he should remember, he would give pay. If he should remember, he would be able to give pay. Some persons say that if he should remember, he would be able to give pay. He gives what he promises. He will give what he promises. If he remember, he will give what he promises. Some persons say that if he remember, he will give what he promises.

An exile who was friendly and faithful to us happened to be present on that day. If you are a brother of mine,⁽⁴⁾ you will not flee. If you are my brother, you will not run away. If you fight⁽⁵⁾ with me, you will be defeated.⁽⁶⁾ If you should fight with my brother, I would make you to be envied.⁽⁷⁾ If you should fight with my brother, some persons say that you would not be able to conquer him. If you should fight with a brother of mine, you would not be able to conquer him. He is not able to satisfy the mind of all. Men are not able to dwell in that region on account of the cold. I fear that I shall not be able to dwell in that region on account of the heat. We will make our friend master of the city. A friend of ours gave to each of us a golden crown. I am afraid that I have not friends enough to whom I may give the pater-

⁽⁴⁾ See ch. 6, (7).

⁽⁵⁾ This condition is evidently different from the preceding. See ch. 3, (35).

⁽⁶⁾ What word is commonly used as the pass. of *νικῶ* (*άω*)?

⁽⁷⁾ This form of hypothetical proposition is expressed by *εἰ* with the optat. in the condition and *ἀν* with the optat. in the conclusion.

nal government. He spoke somehow as follows. How⁽⁸⁾ did he speak? If he is a child of mine, he will not fight⁽⁹⁾ behind the others. He is my child, wherefore he will not fight behind the foremost (those in front). My paternal government extends both towards the north and towards the south to that region where men are not able to dwell; so that⁽¹⁰⁾ I do not fear to promise many things. They sewed together skins, having filled them with dried hay, so as not to be wet in crossing the river. I fear that⁽¹¹⁾ he will be conquered. I fear that he will not conquer. I remember those things which I promised long ago. Let us not fight with the masters of the country. They will not become masters of the country without battle.

§§ 10—20. *I am too late for*, ὕστερόν c. gen. *Before, previous to*, πρὸ c. gen. *I desert*, αὐτομολῶ. *Dug*, ὀρυκτός. *Ditch*, τάφρος. *Deep*, βαθύς. *In the midst of, at the midst of*, κατὰ μέσον. *I speak the truth, speak truly*, ἀληθεύω. *Prophet, soothsayer*, μάντις. *I abandon the idea* (of doing any thing), ἀπογινώσκω. *I am free from care, without care*, ἀμελῶ. *Talent*, τάλαντον. *Then, accordingly*, ἄρα (denoting an inference which follows naturally, in accordance with what might be expected). *In the midst between*, μεταξύ c. gen. (with a verb of rest).

Did he arrive before the battle? He arrived after the battle. He was too late for the battle. Many of the enemy were taken. They took many of the enemy captive. The passage is narrow. The passage between the river and the

(8) See Küh. § 94, (b).

(9) Of the futures, μαχίσσομαι, μαχέσομαι, μαχοῦμαι, which was the ordinary Attic word?

(10) See ch. 5: §§ 10—12, (6).

(11) After verbs of scaring, μή = *ne*; μὴ οὐ = *ut*.

ditch is narrow. There is a narrow passage between the river and the ditch. There is a narrow passage between the mountains and the sea. The river flows between the mountains and the sea. (See 4: 4.) Does he speak the truth? Can he speak the truth? Does he wish to speak the truth? Does he know how to speak the truth? I gave him a talent because he spoke the truth. I will give you a talent, if you speak the truth.

This general being on the march from his own country, was too late for the battle by three days. He arrived after the battle on the following day. He arrived before the battle. He arrived later than I. He arrived earlier than I, with ten thousand heavy-armed men. He was present in the battle with two thousand horse. Those of the soldiers who deserted from me announced these things to the great king. At the dawn of the following day, deserters from the enemy announced the same things. In that place, a deep ditch was dug from sea to sea; and it was impracticable for an army to cross it. In the midst of this march they crossed a deep river. In the midst between these places, is my paternal government. Five canals very deep, about twenty-five stadia apart, flow from the Tigris and empty into the Euphrates. The pass was a wagon-road, very steep. There was a narrow passage between the mountain and the sea. He dwelt in the midst between these places. We beheld many tracks, both of men and of horses. At break of day we saw the track of about ten thousand horses. I promise him a talent, if he shall have spoken truly. If we shall have become masters of this country, we will make this city great and populous. The soothsayer said, the enemy will not fight (these) ten days. The king will fight on the tenth day.⁽¹²⁾ His brother withdrew and gave up the idea of fighting on that

⁽¹²⁾ Observe that the expression with the ordinal number is in the dat.; with the cardinal, in the gen.

day. The king did not fight ; wherefore they marched more free from care. He gave up the idea of crossing the river. He read the letter. He sat upon his chariot reading the letter. He gave the man a talent because he spoke the truth. If you speak the truth I will give you twenty talents. If you shall have spoken truly, I will make you to be envied by the men at home. If you should speak the truth, I would promise you much money. If the king does⁽¹³⁾ not⁽¹⁴⁾ fight (these) ten days, then he will not fight at all (more lit. *after that*). At that time the king fought on horseback. The king always rode upon a war-chariot. He never abandoned the idea of fighting. He will fight no longer. He will never fight. He fought long ago. He once fought on horseback. On the same day he was riding along upon a chariot. On that day, he rode along upon his chariot. On the former day, he abandoned the idea of advancing so as to fight with the Greeks. On the next day he abandoned the idea of withdrawing, so that he fought with the barbarians. He withdrew, so that he did not fight for ten days. At the dawn of the following day, he withdrew so as not to fight. He will fight on the tenth day. They announced these things. They announced the same things.

(13) Observe that a conditional clause denoting future time is translated by the Eng. present.

(14) The use of *οὐ* in this conditional clause is apparently an exception to the rules above given for the use of the negative. Many editions (that of Krüger among them) have *μη* in this place. If *οὐ* be the true reading it was probably used as a repetition of the language, *οὐ μαχεῖται*, just above: and the negative rests on the particular notion contained in the verb. Cf. Jelf, § 764.

CHAPTER EIGHTH.

§§ 1—7. *In the Greek language, like a Greek, ἑλληνικῶς. Immediately, αὐτίκα. Breastplate, θώραξ. A dart, παλῖόν. Hand, χεῖρ. Next, ἐχόμενος. Lieutenant, ὑπαρχος. At full speed, ἀνὰ κράτος. Uncovered, bare, ψιλός. When, ἡνίκα. Confusion, τάραχος. Hastle, σπουδή. I halt (unloose), καταλύω. To be full, πλήθειν. I leap down, καταπηδῶ. I mount, ἀναβαίνω. I cry out, βοῶ. I fall upon, make an attack upon, επιπίπτω. I put on, ἐνδύω. Head, κεφαλὴ. I appear, appear before, προφαίνομαι. I meet, ἐντυγχάνω. Without order, ἄτακτος.*

He is putting on his breastplate. Is he putting on his breastplate? He put it on at break of day—about the hour of full market. I mount a horse. Has he (aor.) mounted his horse? He has not mounted his horse. The lieutenant has mounted his horse. I ride at full speed. I ride on horseback. Is he riding on horseback? He is riding at full speed. He rode at full speed. He mounted his horse and rode at full speed through the plain. I meet any one. Did you meet the man? I did not meet him. He met the lieutenant. He happened to be riding on horseback. He happened to be putting on his breastplate. They happened to be without order. He leaped from his horse, and took darts into his hands. He rode with his head uncovered.

He halted in the plain, not far from (the place) where the Cilicians kept guard. Wherever we are, we intend to halt

about full-market time. Leaping down from his chariot, he mounted his horse, and cried out in the Greek language that the enemy were coming, apparently prepared for battle. See that ye be worthy of your liberty, for the enemy are near, and will immediately make an attack upon us. Having put on his breastplate, he took darts in his hands. He did not come into the power of his brother, while he remained there. The general occupied the left wing, and the lieutenant was next. He is riding at full speed, with his head uncovered. They were about to halt, when ⁽¹⁾ the enemy appeared at a distance from them. I suspect that he will make an attack upon them ⁽²⁾ immediately. I already fear that the enemy will make an attack upon them. When the Greeks thought that the horsemen would fall upon them while without order, much confusion arose among them. He met a messenger riding at full speed. He put on his breastplate with much haste. The enemy are coming with an outcry, apparently prepared for battle. They went to their tents with laughter.

§§ 8—13. *A nation, ἔθνος. Nation by nation, κατὰ ἔθνη. Considerably, συγχρόν. To leave an interval (of place or time), διαλείπειν. A cloud of dust, κοινοτός. Blackness, thick darkness, μελανία. A cloud, νεφέλη. Slowly, βραδείως. Practicable, possible, ἀνυστόν. Silently, σιγῇ. In plain sight, καταφανής. Afternoon, δειλή. Quietly, noiselessly, ἡσυχῇ. A scythe, δρεπανόν. Armed with scythes, δρεπανηφόρος. Aze, ἄξων. Obliquely, sideways, εἰς πλάγιον. Extend from, ἀποτείνω. Plan, γνώμη. Centre, μέσον. On both sides, ἐκατέρωθεν. I break through, διακόπτω. I drive, ἐλαύνω. I am*

⁽¹⁾ *ἡνίκα* denotes the *precise time* in distinction from *ὅτε* which is more general. Cf. *ἡνίκα* as distinguished from *τότε*; *πηνίκα*, from *πότε*; *ὅπηνίκα*, from *ὅποτε*.

⁽²⁾ Observe that *οἷσι* in the text is indirectly reflexive.

deceived, ψεύδομαι. To be well, to go well (abs. or c. dat.), καλῶς ἔχειν. I take care, μέλει μοι. I surround, κυκλῶ. To surpass, to be over and above, περιεῖναι. How? πῶς. I come on, πρόσκειμι.

I proceed. How did they proceed? They proceeded slowly. He proceeded as slowly as possible. We proceeded as fast as possible. He came on silently and quietly. A considerable time afterwards they proceeded. A short time afterwards they were in plain sight. Has he arrived? He has not yet arrived. He arrived about mid-day—about midnight—at break of day—in the afternoon (gen.)—after the battle—before the battle—during the battle. You will not take the city without battle. He was too late for the battle. They came on, nation by nation. They proceeded at a considerable distance from one another.

They proceeded, nation by nation, at a considerable distance apart from one another. The cloud of dust, as it were thick darkness, appeared on the plain. A cloud appeared on the right. When they were nearer, they beheld the great multitude and heard the shouting of the enemy. They quickly beheld in the plain many horsemen and chariots armed with scythes. They advanced slowly and not with an outcry as Cyrus said, but as silently as possible. I went as fast as I could. About the middle of the day, the enemy were in plain sight. He came in the afternoon. They made an attack upon the city about midnight, as quietly as possible. They had many scythes extending obliquely from the axles of their chariots, with which they broke through whatever they met. They ran as fast as they could, that they might break through whatever they met. The plan was apparently to drive through the midst of the plain, and to break through whatever they met. They advanced slowly and at a considerable distance from one another. They proceeded, nation by nation, as silently as possible. He was deceived in re-

spect to the outcry and the confusion of the barbarians. They drove against the enemy's centre, because the king was there. It was their plan apparently to drive against the right wing, because they ascertained that the king was there. If he conquers the centre of the enemy's line, he has done all.^(*) He took care that it might go well with Cyrus. He said that if he should succeed well, he would take care to make each man envied by those at home. He feared that the army would be surrounded on both sides; seeing that the king surpassed the Greeks very much in numbers. I am not willing to draw my army away from the river, for I fear that we shall be surrounded by the enemy. The more he surpassed them in numbers, the more did they fear that they should be surrounded. I fear that we shall not surround the enemy on all sides.

§§ 14-20. *In an even line, ὁμαλῶς. In the same place, ἐν τῷ αὐτῷ. In either direction, ἐκατέρωσε. A noise, θόρυβος. Rank, τάξις. Watchword, σύνθημα. Preserver, σωτήρ. Victory, νίκη. Against, opposite, ἀντίος. Sacrifice, ἱερόν. Victim, σφάγιον. To run hastily, δρόμῳ θεῖν. Spear, δόρυ. Without, destitute of, κενός c. gen. There is or was one who, ἔστιν ὅστις. I advance, πρόειμι (πρόειμι, I go forward; πρόσειμι, I go to, towards). I look away, ἀποβλέπω. I pass along, παρέρχομαι. To be apart, διαχεῖν. I meet, συναντῶ. I raise the battle-cry, ἐλελλίζω. I make a loud noise, δονῶ. I give way, ἐκκλίνω. I shout, φθέγγομαι. I reach, ἐξικνούμαι. I take my place in the line of battle, καθίσταμαι εἰς τὴν ἑμαντοῦ τάξιν. I see before, προορῶ. Am struck with terror, ἐκπλήττομαι. To stand asunder, διίστασθαι. Am hit with an arrow, τοξεύομαι. I ride up, ὑπελαίνω.*

(*) The pres. or perf. sometimes stands in place of the future, to denote the certainty of the fut. event.

Obs. The negative οὐ in a question, anticipates an *affirmative* answer; the neg. μή, a *negative* answer; e. g. ἀπ' οὐ παρῆν; may be rendered, *was he not present?* or, *he was present, was he not?* ἀπα μὴ παρῆν; *he was not present, was he?*

The enemy are giving way. Are the enemy giving way? Are not the enemy giving way? The enemy are not giving way, are they? They cried aloud. They made a loud noise. They shouted. They raised the war-cry. What is the watchword? He inquired what the watchword was. He inquires what the watchword is. He was inquiring what the watchword was. Was he not inquiring what the watchword was? Did he not inquire what the watchword was? He did not inquire what the watchword was, did he? He began to go against the enemy. He rode up so as to meet Cyrus. He broke through whatever he met.

The enemy were advancing in an even line; but⁽⁴⁾ we were yet remaining in the same place. He looked away in either direction, but he did not see the enemy. Much confusion was created, and a noise passed along through the ranks. While the watchword was passing along the first time, they inquired what it was: and he⁽⁵⁾ replied, ⁽⁶⁾ Jupiter the Preserver, and Victory. He rode along not very near to the army as silently as possible. He rode up so as to meet the general. He exhorted (him) to tell all whom he chanced to meet, what the watchword was. He rode away upon his chariot to his own place. They were distant from one another about five stadia, when the general began to go against the enemy. I will go against the enemy at daybreak. I

⁽⁴⁾ It is desirable that the learner should accustom himself to the use of the correlative particles μὲν and δέ.

⁽⁵⁾ Καὶ ὅς, or ὅ δέ. The former phrase refers only to persons. Cf. ch. 1, ⁽⁹⁾.

⁽⁶⁾ ὅτι is often used to introduce a direct quotation. In such a case, we either do not translate it, or else express the clause as *orat. obliqua*.

met them in the afternoon. We chanced to meet him about full market-time. The victims are favorable and all will be well. The city is about ten stadia distant. They all raised the battle-cry to Enyalios, and began to run hastily. They all advanced in an even line, for the ground was level as a sea. He spread fear among the horses of the enemy by making a loud noise with his shield (clashing) against his spear. If we conquer the enemy's centre, they will give way and flee. When they saw the enemy giving way, they all shouted, and at the same time began to run. The bowmen are not yet able to reach the barbarian army. When he heard what the watchword was, he said, ⁽⁷⁾ Well, I receive it, and let this be (the watchword). Do not run hastily, but follow in military order. I entreat you not to run hastily. He did not run hastily, for the place was rugged and he saw the enemy advancing slowly. They took their places in the line of battle with much haste, and having conquered the enemy, they pursued in military order. While he was viewing the army, he beheld a man riding up at full speed, and crying out to all whom he met ⁽⁸⁾ the barbarians are coming. He observed ⁽⁹⁾ them (after they had been) drawn up in companies of horse and of infantry. The scythe-bearing chariots, without drivers, were borne through the midst of the army. Without military order, there is no advantage in the multitude of our soldiers. Some of the chariots were borne through the plain; others, to the mountains. Some, when they beheld the chariots before (them), fled; others, were cut in pieces. No one suffered any thing (lit. nothing). Some, being struck with terror, were taken; others, stand-

(7) Ἀλλὰ is often used in connections like this, and may be expressed by the Eng. word *well*.

(8) See (6) sup.

(9) καθιῶμαι (ἀσμαι), *I view by looking down upon*; θεωρῶ (ἰω), *I am a spectator, I observe*.

ing apart, suffered nothing. The more they were terrified, the more they suffered. Some upon the right wing, others upon the left, were hit with arrows. The bowmen were not able to reach any one (lit. no one). There was one who was left behind.

§§ 21—24. *Strength, ἰσχύς. Safe, ἀσφαλής. I am induced, ἐξάγομαι. Opposed to, along by, κατὰ c. acc. Then, ἐνθα. The (part) left, τὸ ἐπιλειπόμενον. Yet, nevertheless, ὅμως. To extend beyond, ἔξω γίγνεσθαι. Half, ἡμίους.*

His strength is upon both sides. His forces are upon both sides. Where are his forces? They are around him. They are on both sides of him—behind him—in front of him. He slew the commander. Did he slay the commander? He slew the commander, did he not? He did not slay the commander, did he? He slew the commander with his own hand.

No one of those drawn up in front of us suffered any thing. If he needs to announce any thing to the army, they will quickly and easily perceive (it). If he should desire to announce any thing to the army, they would thus in half the time perceive (it). He supposed that if he should desire to announce any thing to the army, they would⁽¹⁰⁾ perceive (it) immediately. If his strength is on both sides, he will be in the safest (condition). He viewed the army in both directions, while riding along not very near to it. He was not induced to pursue the enemy, as long as they remained in the plain. While he was observing what that part of the phalanx opposed to him would do, a messenger arrived, saying that the left wing was giving way. Then indeed, with the centre of his army he began to move forward. When that part of the army which was left began to run hastily,

(10) Do not omit *ἀν* in the apodosis of this sentence and the preceding.

the Greeks all shouted. Though he occupied the centre of his phalanx, yet it extended beyond the enemy's wing. Though he stood in the centre of his own⁽¹⁾ phalanx, yet he was struck with terror. He stood between his own phalanx and that of the enemy. I should be reluctant to stand in front of the army. Those who stood in the rear of the army feared that they might be surrounded. I will go against the enemy. Will you go against the enemy? So far as this person is concerned, we will not fear that our own army will be cut in pieces. It is time to go against the enemy. The left wing gave way and fled. They conquered and pursued that (part of the army) against themselves. Having put to flight those who were drawn up before the king, they pursued them with an outcry. So far as this person is concerned, we shall have leisure to pursue their army. With his own hand he slew their commander. Having in the first place put this person out of the way, we shall then have leisure to view both the companies of horse and of infantry.

§§ 25—29. *Eye*, ὀφθαλμός. *I hit, strike* (with a dart or javelin), ἀκοντίζω. *Breast*, στήθον. *I wound, pierce*, τιτρώσκω. *I smite, strike*, παύω. *A servant*, θεράπων. *I fall*, πίπτω. *I fall upon* (not in a hostile sense), περιπίπτω (lit. *I fall around*). *I lie*, κείμαι. *I wear*, φορέω. *Like, just as*, ὥσπερ. *A table-companion*, ὁμοτράπεζος. *A rout*, τροπή. *I scatter*, διασπείρω. *Except, except that*, πλὴν. *Mostly*, σχεδόν. *I honor*, τιμῶ. *For, on account of*, δια c. acc. *Fidelity*, πισιότης. *I slay, slaughter*, σφάντω. *I draw*, σπῶ (άω). *I restrain myself*, ἀνέχομαι.

(¹) Observe the difference in the position of ἑαυτοῦ = αὐτοῦ, and of αὐτοῦ or αὐτῶν; e. g. ἡ ἰσχὺς αὐτῶν, but ἡ αὐτῶν ἰσχὺς. The reflexives of the 1st and 2d persons have the same position as those of the 3d person. So also the possessive adj. pronouns.

I fall upon (in a hostile sense). We will fall upon the enemy. The enemy will fall upon us. The enemy will fall upon us immediately (*αὐτίκα* is predicated of fut. time). Let us fall upon the enemy immediately. (The subjunctive denotes a fut. event conceived in the mind.) Let us not fall upon the enemy. They thought that the enemy would fall upon them immediately. I fall upon (in a friendly sense). They fell upon him. Did they fall upon him? They immediately fell upon him. Did they not all fall upon him? They did not all fall upon him, did they? They all immediately fell upon him. They leaped from their horses and fell upon him. I pierce. They pierced him. They all pierced him through the breast—through the breastplate—through the hand—through the foot—through the head—under the eye—under the right eye—through the neck—through the right foot.

The bravest of those around him, while fighting for him, were slain.⁽¹²⁾ A certain person hit him with a dart under the right eye, while fighting for himself. He was pierced by a certain person through the breast. With his own hand he smote the king upon the breast. His most faithful servants, when they saw that the bravest of their own army were slain, and that the king himself had fallen, leaped from their horses and fell upon him. The commander himself was slain, and many of the bravest men lay upon him. He used to wear a golden necklace, and the other (ornaments) like those who were called the table-companions of the king. At that time indeed the rout commenced; for they saw that the commander had fallen, and that the bravest men were slain. Having routed those who were in front of themselves, they rushed in the pursuit and were scattered, except a very few (who) yet stood around the general, mostly

(12) *προβήσκει* is often in idea a pass. of *προκτείνω*.

the bravest men and his most faithful servants. Those who had been most honored for their friendship and fidelity still fought for their king. He drew his scimeter and slew himself. He descries the king and a few about him, mostly the bravest and most faithful of his servants. Seeing that his bravest men had fallen, he stood and wept. He descried his most valuable friends far from himself, in the power⁽¹³⁾ of the enemy. Having seen his most violent enemy near at hand, he no longer restrained himself, but immediately hastened against him.

(13) See (14) ch. 2.

CHAPTER NINTH.

§§ 1—6. *Disgraceful*, αἰσχρός. *From childhood*, ἐκ θύης παῖς ὢν (statim parvulus). *To be brought up*, παιδεύεσθαι. *Sobriety*, σωφροσύνη. *To become intimately acquainted with*, ἐν πείρᾳ γενέσθαι. *I learn*, καταμανθάνω. *I rule*, ἄρχω. *Fond of learning*, φιλομαθής. *Diligent*, μελετηρός. *An equal in age*, ἡλικιώτης. *I grapple with*, συμπίπτω. *Finally*, τέλος. *I draw down, drag down*, κατασπῶ (άω). *A bear*, ἄρκτος. *A scar*, ὤτειλή.

Where was he brought up? He was brought at the doors of the king. Where (whither) is he going? He is going to the south. He is not going to the south on account of the heat. They are going towards the north. He grappled with a bear. He was dragged down from his horse. Was he dragged down from his horse? He was dragged from his horse, was he not? (See Obs. ch. 8, § 14.) He was not dragged from his horse, was he? And finally, he was dragged down from his horse. He is diligent. He is most diligent. He is the most diligent of his equals in age. He is diligent and fond of learning. They are both diligent and fond of learning. From childhood, he was most fond of learning. From childhood, they learned much sobriety. From childhood, he seemed to be fond of learning, and diligent.

From childhood he neither saw nor heard any thing disgraceful. He was brought up at the doors of the king: so that, when yet a child, he was intimately acquainted with the

bravest of the Persians. From childhood, we both see and hear many things disgraceful. When yet a child he learned much sobriety, for he was brought up at the doors of the king. He perished fighting for his country, with his bravest men about him. He learned both to rule and to be ruled, so that they established him in the kingdom. He learned both to rule and to be ruled, so as to be established in the kingdom. If he does not learn both to rule and to be ruled, they will not establish him in the kingdom. If he is not learning both to rule and to be ruled, they will not establish him in the kingdom. The boy is most fond of learning and most diligent, so that, in all respects, he is the best of those of his own age. It is said by many persons who seem to be on intimate terms with him, that he is always the most diligent of all men. He is most happy in all respects, as is confessed by all men. If one should remain a long time at the doors of the king, he would learn much modesty. He grappled with a certain wild beast; and finally slew him. On a certain occasion, having been dragged from his horse by a bear, he suffered many things. He had many scars in front.

§§ 7—12. *Ill, badly, κακῶς; worse, κάκιον. Once, once for all, ἅπαξ. Very many, πλείστοι. Those who are contemporary with any one, οἱ ἐπὶ τινος. One's life (lit. the body), τὸ σῶμα. Until, τοσοῦτον χρόνον—ἔστι. A prayer, εὐχή. I make of the highest importance, περὶ πλείστον ποιοῦμαι. Accordingly, τοιγαροῦν. I make a treaty, σπένδομαι. I make an agreement, συντίθεμαι. I fare, πράττω. I abandon, give up, προίεμαι. I surpass, νικῶ. I requite, ἀλλέξομαι. I desire, ἐπιθυμῶ. It is permitted, ἔστι. I report, relate, ἐκφράζω.*

He is false in nothing. Is he false in any thing? He is false in every thing. He is false to us in nothing. He makes it of the highest importance. He makes it of much importance. He makes it of more importance. He makes it of

the utmost importance to be false in nothing. Does he make it of great (much, *περὶ πολλοῦ*) importance to be false in nothing? They make it of great importance to be false in nothing. Do you make it of the highest importance? I make it of more importance than life (to live). I do well (trans.). I fare well (intrans.).

He makes it of the highest importance, to be false in nothing. He was false in nothing; accordingly, if he made a treaty with any one, and if he made an agreement with any one, they placed confidence in him. He was the best of all men in all things; wherefore his enemies feared him and his friends placed confidence in him. Know well that I would choose you in preference to all that I possess. If you should fare even worse yet, I would never abandon you; for I have once⁽¹⁾ become a friend to you. Having once made a treaty with the exiles, I will never consent to abandon them. If he should fare⁽²⁾ even worse yet, I would neither abandon him, nor do him any harm. If any man has done me any good, I shall endeavor to surpass him. He manifestly tries to surpass those who have done him any good or ill. He manifestly surpasses both those who do well and those who do ill by him. He once prayed that he might live until he requited those who had done him any good. Very many of those who are contemporary with us desire to requite both those who do well and those who do ill (to them). Those who are contemporary with us both see and hear many things disgraceful. It is permitted to our contemporaries to see many things (which are) honorable. He seemed to be the most worthy to rule of (those who were) his equals in years. He was the most worthy to rule of those (who were) contempo-

⁽¹⁾ ἅπασι, *once* = *once for all*; ποτὶ, *once* = *on a certain occasion*.

⁽²⁾ *πράττω*, with εὖ or κακῶς is ordinarily *intransitive*; ποιεῖν, *transitive*.

rary with him. He was contemporary with Cyrus. He was in the power of Cyrus. He did not go into the power of Cyrus. Those who were contemporary with Cyrus desired to give up to him more than to any other one man⁽³⁾ both their money and their lives. More persons desired to give their money to him than to any other one man. He, more than any other one man, learned⁽⁴⁾ how, both to rule, and to be ruled. He, more than any other one man, is able to confer benefits on his friends. In him, more than any other one man, the cities which were intrusted to him placed confidence. Some persons reported a prayer of his, that he prayed, he might be able, more than any other one man, to requite those who had done him any good.

§§ 13—15. *A public, trodden road, στιβομένη ὁδός. An evil-doer, an offender, κακοῦργος. Especially, conspicuously, διακρίνοντως. Without fear, fearlessly, ἀδιδώς. Most unsparingly, ἀπειδίστατα. Abundance, supply, ἀφθονία. I mock, deride, καταγελῶ. I avenge myself, τιμωροῦμαι. I overthrow, subjagate, καταστρέφω. I incur danger, κινδυνεύω.*

I subjugate. I subjugated the country. I subjugated the country for myself.⁽⁵⁾ Did you subjugate the country? Did you subjugate the country for yourself? Did you not subjugate the country? You did not subjugate the country for yourself, did you? I avenged myself. Did you avenge yourself? I avenged myself most unsparingly. Did they not avenge themselves? They avenged themselves fearlessly.

I saw along by the side of the public roads, many men deprived of their hands and feet and eyes. He said that he desired to inflict punishment upon all offenders. Wherever

(³) Lit. to him one man at least, they desired to give up the most, etc. With the phrase, εἰς γὰρ ἀνὴρ, cf. εἰ τις καὶ ἄλλος.

(⁴) Lit.: one man at least, he learned how especially (μάλιστα), etc.

we are, we will not allow the unjust to mock. Wherever we go, we will inflict punishment upon offenders and honor the good especially. They went without fear, wherever they desired. He, the most unsparingly of all men, avenged himself.⁽⁵⁾ He subjugated the whole country (for himself). He made the bravest and most faithful men rulers of any country which he subjugated (for himself). He requited (for himself), more than any other one man, those who had done him harm. I attempted⁽⁶⁾ to requite (for myself) those who had done me any good. I attempted to avenge myself and not to allow the unjust to mock (at me). They all of their own accord chose (for themselves) Cyrus as commander instead of Tisaphernes. He chose (for himself) those whom he saw willing to incur danger. And upon this, they all of their own accord stood up (for themselves). He made it (for himself) of the highest importance to honor especially those who were good for war: accordingly he had a great supply of those who were most faithful and brave. He had a greater abundance than any other one man, of those who were willing both to fight for him and to give up to him⁽⁷⁾ their money and their lives.

§§ 16—21. *Unjustly, by unjust means, ἐκ τοῦ ἀδίκου. True, ἀληθινός. Justice, δικαιοσύνη. In respect to, εἰς. For the sake of, on account of, for, ἔνεκα. Profitable, κερδαλῖος. Gain, κέρδος. Monthly, month by month, κατὰ μῆνα. Zeal, ἐφοθυμία. Unrequited, ἀχάριστος. Most efficient, κράτιστος. Boldly,*

(⁵) The mid. voice is more or less directly reflexive. It denotes (^a) that the agent performs the action *on* himself; (^b) that he performs it *for* himself; (^c) that he *gets it done* for himself.

(⁶) We must carefully distinguish between the mid. voice in its appropriate sense and deponent verbs.

(⁷) For themselves, i. e. because they wished so to do, and thought it for their own interest.

θαφφαλίως. *Income, revenue, πρόσδοτος. Skilful, δεινός. Manager, steward, οικονόμος. Justly, on the principles of justice, ἐκ τοῦ δικαίου. A coadjutor, helper, συνεργός. Rich, wealthy, πλούσιος. A servant, ὑπηρέτης. Work, ἔργον. To be greedy of gain, φιλοκερδεῖν. To exhibit one's self, ἐπιδείκνυσθαι. I render obedience, πειθαρχῶ. I enjoin upon, προστάττω. To serve, to be a ὑπηρέτης, ὑπηρετεῖν. To serve, to do service to, θεραπεύειν. I toil, πονῶ. I acquire, κτῶμαι. I take away, deprive, ἀφαιροῦμαι. I conceal, ἀποκρύπτω. To be rich, πλουτεῖν. I envy, φθονῶ. To consider all-important, περὶ παντός ποιῆσθαι. Contrary to, παρὰ c. acc.*

I suffer contrary to the treaty. He suffered contrary to the treaty. He suffered nothing contrary to the treaty. The servant suffered nothing contrary to the treaty. He considered it of the highest importance that the servant should suffer nothing contrary to the treaty. He made it all-important that the servant should suffer nothing contrary to the treaty.

Those who are greedy of gain unjustly will never employ a true^(*) army. In respect to justice he manifestly desired to exhibit himself: for he made it (for himself) of the highest importance to inflict punishment upon those who were greedy of dishonest gain. He went on an expedition against the country of the Pisidians, not for the sake of money, but to avenge himself.^(*) To render honorable obedience to Cyrus is more profitable than the monthly gain. They demanded their wages monthly. He did not suffer the zeal of any one who had served him well to be unrequited. You will not repent, if you serve me well when I have enjoined any thing upon you. He never suffered the zeal of those who yielded honorable obedience to him, to be unrequited. He used to pray that he might live until

(*) ἀληθινός, true, i. e. genuine, not spurious; ἀληθής, true, truth-speaking, not false.

(*) Use the participle.

he requited⁽¹⁰⁾ those who had done him any good. He was most efficient to serve whatever friends he made. He did not squander in pleasure the money which he had acquired. He toiled gladly and made acquisitions boldly, when he knew that Cyrus would not take his revenues away from him, but that he would give him more. He is a skilful manager on the principles of justice; and he deprives those who are greedy of dishonest gain of what they already possess. He manifestly tried to use the treasures of those who⁽¹¹⁾ conceal (them for themselves). They were most efficient coadjutors in that which (whatever it might be) their friends desired. This is the very thing for which I myself am in need of friends, that I may have helpers. Whomsoever the king judged to be competent coadjutors, his subjects gladly served. Is he rich? He happens to be rich. I will serve you in that for whatsoever you need a friend. He does not envy those who are rich. I gave him his wages monthly. He has the best coadjutors and servants in every work.

§§ 22—27. Ornament, κόσμος. *I adorn, κοσμῶ. Worthy of admiration, ἀγαστός. To be wondered at, θαυμαστός. Sweet, fine flavored, ἡδύς. To-day, τήμερον. Half full, ἡμιδεής. A vessel, an earthen wine-vessel, βίξος. Half eaten, ἡμιβρωτός. A goose, χήν. Scarce, σπάνιος. A loaf of bread, ἄρτος. Half (adj.) ἡμιονς. A half, ἡμιον. I distribute, διαδίδωμι. I taste, γεύομαι. I like, am pleased with, ἡδομαι. I beg, δέομαι. I find, light upon, ἐπιτυγχάνω. I am hungry, πεινῶ. I drink up, ἐπίνω.*

I taste. I wish to taste. I wish to be tasting (or, to continue tasting, pres. infin.). I wish to taste of this wine. I wish to continue tasting this meat. Do you wish to taste of

(10) It is important to be in the habit of noticing in all instances the reflexive meaning of the mid. voice; although we do not and perhaps cannot easily express it in our translation.

(11) ἀπὸ adds to κρύπτω the idea of *putting away*.

this meat? Do you wish to keep tasting of this wine? Do not keep tasting of this wine. Do not taste of this wine. I wish to speak the truth. I wish to-be-in-the-habit-of-speaking-the-truth. I beg you to taste of this wine to-day. I will taste of it in the afternoon. He drank up the wine. He was drinking up the wine. I will drink up the wine. I will not taste of the meat, for I am not hungry. Are you not hungry? You are not hungry, are you?

On many accounts he received very many presents. On this account, he received more presents than any one man, because he honored the good especially, and did not allow the wicked to deride (him). He distributed, I think,⁽¹²⁾ more gifts to his friends than any other one man, always considering⁽¹³⁾ what each one most needed. He considers that no ornament is greater to a man than friends well adorned. He considered the characters of his friends before he distributed gifts to them. It was in accordance with the character of Cyrus to avenge himself most unsparingly upon evil-doers. He had very many ornaments for his person. It seems to me at least, worthy of admiration, that the king surpasses his subjects in his zeal to confer favors. It is not to be wondered at, that he had a great abundance of those who were zealous to incur danger for him. I wish you to taste of these things, for I liked them. Do you like this wine? I have not tasted a finer-flavored wine for a long time. He sent me to-day a vessel half full of wine, and a goose half eaten. This wine is very delicious. I beg you to drink this wine to-day with those whom you love best, for I have not found any finer-flavored wine for a long time. I am not fond of wine. I do not like your wine. Corn and wine are very scarce in this place. Is your horse hungry?

(12) For the peculiar force of *oîmai* as distinguished from *oîopai*, see L. & S. sub voce.

(13) Why is *δρον* used here instead of *ροθ*?

Cyrus sent me half loaves of bread, that I might not be hungry. Give this fodder to your horse that he may not be hungry. He will drink half⁽¹⁴⁾ of this wine fearlessly. He drank up the greater part (lit. the much) of the wine, the same day. I will go home to-day.

§§ 28—31. *Proof, τεκμήριον. To be loved, treated as a friend, ἀγαπᾶσθαι. I am about to, μέλλω. The cavalry, τὸ ἵππικόν. I station, τάττω.*

No one has been loved by greater numbers. I judge that no one has been loved by greater numbers. I judged that no one had been loved by greater numbers. I judged that no one was loved by greater numbers. I judged that no one was loved (habitually) by greater numbers. The king has fallen. I perceive that the king has fallen. Has the king fallen? I know that the king has fallen. The king happened to have fallen. He happened to be falling. He will fall to-day. He is about to fall. He wishes to exhibit himself (habitually). He wishes to exhibit himself (a single action). He manifestly wishes to exhibit himself. He desires to incur danger (habitually). He desires to incur danger (a single action). He is about to incur danger.

No one either of the Greeks or of the barbarians has ever been loved by a greater number of persons. Cyrus has been loved by a greater number of persons than any other one man. The following is a proof that he was loved especially. That which happened to him at the close of his life, is a proof that he judged rightly both those who were friendly and those who were hostile. No one ever attempted to go from Cyrus to the king. Many persons attempted to go away from the king to his brother, and that too, those who were treated most especially as friends by the king. He was commander of

⁽¹⁴⁾ Recollect that ἡμῖν, πολλῶς, πλείων, and superlatives, when used partitively, take the gender of the word denoting the whole.

the cavalry. He was stationed upon the right wing as commander of the infantry. He commanded all of the cavalry. He happened to be a table-companion of the king. Having ascertained that the king had fallen, he fled with about a thousand men as a body guard. They perished fighting for their native country. Thus died a man most worthy to govern. They thought that by being faithful and friendly⁽¹⁵⁾ to Cyrus they should obtain the most worthy honor. See that you be worthy of the honor which you obtain. When he ascertained that the friends and table-companions of Cyrus had perished, he fled. When he ascertained that they were faithful and friendly, he especially honored them. They were not able to find the road, and perished in wandering. We quickly found him to be false to us. I never found (lit. happened upon) more delicious wine than that which I drank to-day with Cyrus.

(15) When is the adjunct of the subject of the infinitive in the nominative ?

CHAPTER TENTH.

§§ 1—5. *The distance was ; lit. there was (or were) of the way. Forward, εἰς τὸ πρόσθεν. On the other hand, αὖ. I draw up in order of battle, συντάττω. I render assistance, ἀρῶ. Intelligent, σοφός.*

I will go to render assistance. He went to render assistance. He went with the intention of rendering assistance. They went to render assistance. Will you go to render assistance? Will they not go to render assistance? He will not go to render assistance, will he? I will go immediately. He went at once. He went once for all. He went once (on a certain occasion).

The distance was said to be three parasangs. The distance was said to be ten stadia to the station whence they had hastened. The distance through their own encampment to the city, was about five parasangs. Between the river and the ditch, the distance was five stadia. All the space between the fortresses was seven parasangs. The enemy pursuing, rushed into their encampment. They fled as fast as possible through their own (¹) encampment. They were distant from the river about twenty stadia. The river is distant from the mountain, sixty stadia. The encampment was not far from the city. Call Menon, for he is nearest. They have gone forward in the pursuit. He has gone forward in

(¹) What is the difference in the position of αὐτῶν and αὐτῶν?

the pursuit of the enemy. And on the other hand, when they heard that the king had conquered that part of the army opposed to himself, and had gone forward in the pursuit, they collect their own forces and draw them up in order of battle. They refused to advance farther. They advanced farther, before it was plain what the rest of the army would do. We will go to the camp to render assistance. Let us go to the camp to render assistance. Let us deliberate whether we will send some persons, or will go ourselves to the camp. Let us all go as quickly as possible to the camp. Let us call those of the soldiers who are nearest, and pursue the enemy who are fleeing. Let us not flee. They were plundering the camp, supposing that they were already victorious. She was intelligent and beautiful. She was said to be the most beautiful of her contemporaries. They heard that the wife of Syennesis was the most beautiful and intelligent of her contemporaries. And on the other hand, the Greeks heard that the enemy had left the mountains.

§§ 6—12. *I inclose, fo'd around, περιπτύσσω. In this direction, ταύτη. I advance, go towards, πρόςμι. I lead towards, προςάγω. To close one's ranks, συστρίψασθαι. Onset, σύννοδος. Together, ὁμοῦ. To be worsted, μείον ἔχειν. I advance, go against, ἔπειμι. With ardor, προθύμως. Before, the former time, τὸ πρότερον. Standard, σημεῖον. Royal, βασιλῆος. An eagle, ἀετός. With outspread wings, ἀνατεταμένος. Form, σχῆμα. Behind, beyond, above, ὑπέρ. I halt, stand, ἵσταμαι. One's party, those about one, οἱ ἀμφὶ τινα. I turn about, face about, ἀναστρέφω. While (in what time), ἐν ᾧ. I fall in with, συντυχάνω.*

Have you fallen in with the king to-day? I have not fallen in with him for a long time. He said that he fell in with the king. He said that he used to fall in with the king at break of day. He saw the royal standard. He affirmed

that he saw the royal standard. He affirmed that he himself (why in the nom. ?) saw the royal standard. They affirmed that they themselves saw the royal standard. They denied that they themselves saw the royal standard.

They did not slay any one, but they wounded many. They feared the king would inclose the wing on both sides, and cut it in pieces. They fear that the Greeks will strike and cast darts at them. Let us not fear that the king will lead his army in this direction. If the king leads his army in this direction, we will cut them in pieces. If the army of the king come up in the rear, we will close up our ranks and receive him. And at this time they closed up their ranks, supposing that the enemy would come up in this direction. It was plain that the king⁽²⁾ was coming up in the rear. It was plain that the bowmen were coming up in front. It was plain that they would receive those who had deserted to the enemy in the first onset. He was a traitor to his friends. Those who had deserted, went with the king. Those who had deserted, and the king, went together. He was worsted in the first onset. Being worsted in the battle, they fled as fast as possible. And while they advanced with far greater ardor than before, having the royal standard—a golden eagle with its wings outspread—the Greeks made preparation to receive them. He arrived sooner than I with the royal standard. They halted⁽³⁾ in a certain village. They placed the phalanx in just the same form as at first. The hill was filled with horsemen, but the footmen were behind the hill in a certain village. They went to a certain hill above the village. Beyond the village was a hill abounding in vines and trees of every variety. They went as far as they could to a certain village (which was) filled with corn and wine. In this place they halted, for it was not

(2) Lit. *the king was plain*, etc.

(3) What three tenses of ἵσταναι are intransitive in the act. voice ?

possible to know what was doing beyond the mountain. While they beheld the royal standard, they advanced with the greater ardor. The king and his party faced about upon a certain hill, and this was filled with men, so as not to know what was doing. The king filled the hill with horsemen, so that we did not know what was doing.

§§ 13—19. *I make to ascend, ἀναβιβάζω.*—*Ἄλλοι ἄλλοθεν, some in one direction, some in another.*—*Almost, σχεδόν.* *The sun, ὁ ἥλιος.* *To go down, to set, δύσθαι.* *Nowhere, οὐδαμοῦ.* *I rest, ἀναπαύομαι.* *Supper-time, δροπησιός.* *Food, σιτίον.* *Drink, ποτόν.* *I find, καταλαμβάνω.* *Without supper, ἄδειπνος.* *Without breakfast, ἀνάριστος.* *Breakfast, ἄριστον.* *Pass, spend (of time), διάγομαι.* *Fine flour, ἄλευρον.* *Want, ἐνδεία.* *Excessively, σφοδρά.* *To come upon, to seize, λαμβάνειν.* *To perspire, to sweat, ἰδρῶν (όειν).*

The army ascended upon the hill. He made the army ascend upon the hill. Some hastened in one direction, some in another. Some said one thing, some another. Thus he spent the night. Where did you spend the night? I spent the night at home. I found the camp plundered. Did you find the camp plundered? When did he arrive? He arrived about supper-time. He arrived when the sun was setting. And finally, after the sun set, he arrived.

Cyrus was riding on horseback, with his head uncovered. He rode through the midst of the city at full speed with his head uncovered, shouting that the king was coming with a large army. And when the hill was made bare, he ascended (upon it) with about fifty horsemen to observe those things (which were) beyond it. He made his men ascend upon the hill. And finally, they all fled at full speed, some in one direction and some in another. And the sun went down, almost at the time when they beheld the royal standard. They wondered that the enemy nowhere appeared. I won-

der that the interpreter does not appear. He wondered that his brother nowhere appeared, until it was plain what was doing. I wonder that no one is present from the king. About the time when the sun went down, a messenger arrived with his horse sweating, crying out in the Greek language, that the enemy were coming, apparently prepared for battle. When we knew that he was dead, we all wept a long time. When we saw that the commander of the enemy had fallen, we advanced against (them) with far more courage. They rested about midnight. And about supper-time they ascertained that the general had been slain. They were not able to find the road, so that many perished in wandering. They found that whatever food or drink they had, and the greater part of their other treasures had been plundered by the enemy, so that they went without supper and breakfast. The army halted for breakfast about daybreak. They passed this night without food or drink. He filled ten wagons with fine flour and wine, that he might distribute food and drink to the army. He did not yet distribute food and drink to the army, so that extreme want came upon them. The king nowhere appeared, until the army provided for themselves fifty wagons full of fine flour and wine. He never rode in front of the army. We conjectured that he had deserted to the enemy. We suspected that he had become a traitor to us. It is high time to rest.



VOCABULARY.

A.

- Abandon, καταλείπω. 2: 18.—
 Evacuate, ἐκλείπω. 2: 24.—
 Yield up, προίεμαι. 9: 12.—
 Abandon the idea of, ἀπογι-
 γνώσκω. 7: 19.—Am traitor,
 προδίδωμι. 3: 5.
- Able, ἱκανός. 1: 5.—Am able,
 δύναμαι.—Able to be crossed,
 διαβατός. 4: 18.
- Abounding in, ἔμπλεως. 2: 22.
- About, περὶ c. acc. 2: 12.—In
 designations of number, ὥς.
 2: 3.
- Above, ὑπέρ. 10: 12.—ὑπερ-
 θεν. 4: 4.
- Abundance, supply, ἀφθονία.
 9: 15.
- Accord,—of one's own α. ἐκών.
 —ἀπὸ τοῦ αὐτομότου. 2: 17.
 —ἐκ τοῦ αὐτομάτου. 3: 13.
- Accordingly, τοιγαροῦν. 9: 9.
- Accrue, γίγνομαι. 1: 8.
- Accuse, αἰτιᾶμαι. 2: 20.
- Acknowledge, ὁμολογῶ. 6: 8.
- Acquainted, become intimate-
 ly a. with, ἐν πείρᾳ γίγνομαι.
 9: 1.
- Admiral, ναύαρχος. 4: 2.
- Admire, ἄγασμαι. 1: 9.—Worthy
 of admiration, ἀγαστός. 9:
 24.
- Adorn, κοσμῶ. 9: 23.
- Adorned with gold, χρυσοῦς.
 2: 27.
- Advance, πρόειμι. 8: 14.—Go
 towards, πρόσειμι. 10: 6.—
 Go against, ἔπειμι. 10: 10.
- Advantage, profit, ὄφελος. 3: 11.
- Advice, γνώμη. 3: 13.
- Advise, συμβουλεύω, c. infin.
 6: 9,—advise with, συμβου-
 λέομαι, c. dat. 1: 10.
- Adviser, σύμβουλος. 6: 5.
- Affirm, φημί. Often used with
 the infin. having a subject;
 and also, in the imperf., often
 used like the Latin *inquam*
 to denote a direct quotation.
- After, ἐπεὶ. 1: 1.—ἐπειδὴ. 1: 3.
 —As a preposition, μετὰ c.
 acc. 2: 27.
- Afternoon, δειλὴ. 8: 8.
- Afterwards, ὕστερον. 3: 2.—
 Yet, longer, ἔτι. 1: 4.
- Again, ἀν. 6: 7.—Back, back
 again, πάλιν. 1: 3.

- Against, ἐπὶ c. acc. 3: 1.—πρὸς c. acc. 1: 8.—εἰς, 1: 11.—Opposite, ἀντίος, 8: 17.
- Ago, long a. πάλαι, 4: 12.
- Agreement,—make an a. συντίθεμαι, 9: 7.
- Alike, in like manner, ὁμοίως, 3: 12.
- All, πάντες.—All together, σύμπαντες, 2: 9.
- Allow, εἰω, 4: 7.
- Allowance,—a day's a. χοῖνιξ.
- Almost, σχεδόν, 10: 15.
- Already, ἤδη, 2: 1.
- Also, καί.
- Altar, βωμός, 6: 7.
- Am, εἰμί.
- Am ashamed, αἰσχύνομαι, 3: 10.
- Am astonished, θαυμάζω, 2: 18.
- Am at a loss, ἀπορῶ, 3: 8.
- Am come, ἦκω.
- Am conquered, ἡττῶμαι, 2: 9.
- Am conscious, σύννοια εἰμαντῶ, 3: 10.
- Am deceived, ψεύδομαι, 8: 11.
- Am destroying, ruining, λυμαίνομαι, 3: 16.
- Am displeased, ἄχθομαι.
- Am engaged in military operations, στρατεύομαι, 2: 3.
- Am enraged, ὀργίζομαι, 2: 26.
- Am free from care, ἀμελῶ.
- Am friendly, εἰνοῦκῶς ἔχω, 1: 5.
- Am of good courage, θαρσύνω, 3: 8.
- Am gone, οἴχομαι, 4: 8.
- Am grateful, χάριν οἶδα, 4: 15.
- Am guilty, ἀδικῶ (often in the sense of the intrans. perf. as ἡδίκηκα is trans.).
- Am in haste, σπεύδω, 3: 14.
- Am hired, μισθοῦμαι, 3: 1.
- Am hit with an arrow, τοξεύομαι, 8: 20.
- Am hungry, πεινῶ, 9: 27.
- Am indignant, χαλεπαίνω, 4: 12.
- Am induced, ἐξάγομαι, 8: 21.
- Am informed, αἰσθάνομαι, 2: 21.
- Am informed beforehand, προαἰσθάνομαι.
- Am jealous, φιλοτιμούμαι, 4: 7.
- Am king, βασιλεύω, 1: 4.
- Am perplexed, ἀπορῶ, 3: 8.
- Am pleased, ἡδομαι, 2: 18.
- Am reconciled with, συναλλάττομαι πρὸς c. acc. 2: 1.
- Am sad, λυποῦμαι, 3: 8.
- Am silent, σιωπᾶ, 3: 2.
- Am a spectator, θεωρῶ, 2: 10.
- Am surprised, θαυμάζω.
- Am terrified, ἐκπλήττομαι, 5: 13.
- Am troubled, ἀνιδῶμαι, 2: 11.
- Am victorious, νικῶ, 10: 4.
- Am willing, ἐθέλω, 2: 26.
- Ambush,—lie in a. ἐνεδρεύω, 6: 2.
- Anchor,—to lie at a. ὀρμῶ, 4: 6.
- Anciently, τὸ ἀρχαῖον, 1: 6.
- Anger, ὀργή.
- Announce, ἀγγέλλω, 7: 13.—ἀπαγγέλλω, 3: 19.—παραγγέλλω, 8: 22.—διαγγέλλω, 6: 2.
- Another, ἄλλος.—One another, (wanting in the nom.; in the gen.) ἀλλήλων, 2: 27.
- Answer, ἀποκρίνομαι, 3: 20.

- Anticipate, *φθάνω*. 3: 14.
 Anywhere, *που*, (enclit.) 2: 27.
 Apart from, *χωρὶς* c. gen. 4: 13.—Without, *ἄνευ*. 3: 11.
 —Away from, *ἀπό*. 8: 10.
 —To be apart, *διέχειν*. 8: 17.
 Apiece, lit. *to the man, to the soldier*. 3: 21.
 Appear, *φαίνομαι* (causative in the act.), 5: 7.—Ap. before, *προφαίνομαι*. 8: 1.
 Appoint, *τίθηναι*. 2: 10.—Make, *ποιῶ*. 1: 2.
 Apprehend, suspect, *ὑποπιτεύω*. 1: 1.—Seize upon, *συλλαμβάνω*. 1: 3.
 Ardor,—with a. *προθύμως*.
 Arise, spring up, *γίγνομαι*.
 Armed with scythes, *δρεπανηφόρος*. 8: 10.
 Army, *στρατιά*. 3: 1.—στράτευμα. 1: 7.—The mercenary army, *τὸ ξενικόν*. 2: 1.
 Arms, armor, *ὄπλα, τά*. 2: 17.
 Around, *περὶ* c. acc. 6: 4.—*ἄμφω* c. acc. 2: 3.
 Arrange, *τάττω*, and *συντάττω*. 2: 15.
 Arrive, *ἀφικνοῦμαι, ἤκω, πάρεμι, παραγίγνομαι*.
 As, *ὥς*.—Just as, *ὥςπερ* (strengthened form of *ὥς*). 3: 16.—As if, *ὥς* c. particip.—Such as (relat. pron.), *οἷόςπερ*.—As long as, *ἕως*. 3: 11.—As much as possible, *ὥς μάλιστα* with the proper form of *δύναμαι*.
 Ascend, *ἀναβαίνω*. 1: 2.—
 Make to ascend, *ἀναβιβάζω*. 10: 14.
 Ascertain, *αἰσθάνομαι*. 2: 21.
 Ask (to find out something), *ἔρωτῶ*, aor. *ἠρώμην*. 3: 18.—(to obtain something) *αἰτῶ*. 3: 14.—Entreat, *δέομαι*. 2: 14.
 Assemble, *ἀθροίζω*. 1: 6.—Collect, *συναγείρω*. 5: 9.
 Assembly, *ἐκκλησία*. 3: 2.—To call an assembly, *συνάγειν ἐκκλησίαν*. 3: 2.
 Assist, *ὠφελῶ*. 1: 9.—Render assistance, *ἀσκήγω*. 10: 5.
 Assurance, *πίστις*. 2: 26.
 Assurances, *πιστά*. 6: 7.
 Assure,—be assured, *τὴν γνώμην ἔχετε*. 3: 6.
 At, *ἐν*. 1: 9.—*ἐπὶ* c. dat. 2: 13.—At once, *ἕδη*.—At least, *γέ* (enclit.). 6: 8.—At that time, *τότε*. 2: 12.—At the same time, *ἅμα*. 2: 9.
 Attendant, *ὑπῆκοος*. 6: 6.
 Attention,—pay attention to, *ἐπιμελοῦμαι*. 1: 5.
 Avenge myself, *τιμωροῦμαι*. 9: 13.
 Axle, *ἄξων*. 8: 10.

B.

- Back again, *εἰς τοῦμπαλιν*.
 Banish, *ἐκβάλλω*. 1: 7.
 Barbarian, *βάρβαρος*. 2: 14.
 Bare, *ψιλός*. 5: 5.—Make bare, *ψιλῶ*. 10: 13.
 Base, *κακός*. 4: 8.
 Battle, *μάχη*.—Without battle, *ἀμαχεῖ*. 7: 9.

- Be assured, *τὴν γνώμην ἔχετε*.
 3: 6.—To be upon, *ἐπείναι*.
 2: 5.
- Bear, *ἄρκτος*. 9: 6.
- Beast, *θηρίον*. 2: 7.—Beast of burden, *ὑποζύγιον*. 3: 1.
- Beautiful, *καλός*. 2: 22.
- Because, *ὅτι*. 7: 18.—Often denoted by the participle.
- Before, *πρὶν*. 4: 13.—Previously, *πρότερον*. 2: 26.—The former time, *τὸ πρόσθεν*. 10: 10.—Previous to, *πρὸ* c. gen. 7: 13.—To, *πρὸς* c. acc. 1: 3.
- Beg, entreat, *δέομαι*. 9: 25.
- Begin, *ἄρχομαι*. 3: 1.—Begin to run, *δρόμος γίγνεται μοι*. 2: 17.
- Behalf,—in behalf of, *ὑπέρ* c. gen. 3: 4.
- Behind, in the rear of, *ὀπίσθεν*. 7: 9.—Beyond, *ὑπέρ*. —Later, *ὑστερος*. 5: 14. —Leave behind, *καταλείπω*. 2: 18.
- Belong to, *εἶναι* c. gen. 1: 6.
- Benefit, *ὠφελεῖν*. 1: 9.
- Bereft, *ἔρημος*. 3: 6.
- Besiege, *πολιορκᾶν*. 1: 7.
- Best, *ἄριστος*. 3: 12.
- Between, through the midst (with a verb of motion), *διὰ μέσον* c. gen. 4: 4.—In the midst between (with a verb of rest), *μεταξὺ* c. gen. 7: 16. —Into the midst of (after a verb of motion), *εἰς μέσον* c. gen. 5: 14.
- Beyond, *ὑπέρ*. 1: 9.—On the other side, *πέραν*. 5: 10.
- Bid, order, *κελεύω*. 1: 11.
- Blackness, thick darkness, *μυλάνια*. 8: 8.
- Blow, *πληγὴ*. 5: 11.
- Boat, *πλοῖον*. 2: 5.
- Boldly, *θαράλλως*. 9: 19.
- Border, adj., *ἔσχατος*. 2: 19.
- Both, *ἀμφοτέροι*. 1: 1.—Both —and *τε* (enclit.)—*καί*. 1: 9. *τε καί*. 1: 3.—*καὶ—καί*. 2: 3.
- Bowman, *τοξότης*.
- Bracelet, *ψέλλιον*. 2: 27.
- Brave, bold, *εὐτολμος*. 7: 4.
- Bravest, *βέλτιστος*. 1: 6.
- Brazen, *χαλκοῦς*. 2: 16.
- Bread, a loaf of bread, *ἄρτος*. 9: 26.
- Breadth, *εὖρος*, τό. 2: 5.
- Break through, *διακόπτω*. 8: 10.
- Breakfast, *ἄριστον*. 10: 19. —Without breakfast, *ἀνάριστος*. 10: 19.
- Breast, *στήθρον*. 8: 26.
- Breastplate, *θώραξ*. 8: 6.
- Bridge, *γέφυρα*. 2: 5.
- Bridle, having a gold-studded bridle, *χρυσοχάλινος*. 2: 27.
- Brother, *ἀδελφός*.
- Brush-wood, *ῥλη*. 5: 1.
- Build, erect, *οικοδομᾶν*. 2: 9.—Construct, *ζεύγνυμι*. 2: 5.
- Burn, *καίω*. 6: 1.—Burn down, *κατακαίω*. 4: 10.
- Burnish, *ἐκκαθαίρω*. 2: 16.
- Bustard, *ὠτίς*. 5: 2.
- Buy, *ᾠνοῦμαι*. aor. *ἐπριάμην*. 5: 6.
- By (denoting the agent or doer), *ὑπὸ* c. gen.—By, from,

ἐν c. gen. 1: 6.—By, communication from, *παρὰ* c. gen.—To denote the immediate and powerful influence of the agent; also, in solemn asseverations, *πρὸς* c. gen.—By, along by, *παρὰ* c. acc. 2: 13.—By land, *κατὰ γῆν*; by sea, *κατὰ θάλατταν*.

C.

Call, *καλῶ*. 2: 2.—Call, name, *καλῶ*. 2: 8.—Call together, *συνάγω*. 3: 2.
Calumniate, *διαβάλλω*. 1: 3.
Care,—free from care, adv. *ἡμελημένως*.
Carry on war, *πολεμῶ*. 1: 9.
Cast (missiles) at, *βάλλω*. 3: 1.
Catch, *θηρεύω*. 2: 13.
The cavalry, *τὸ ἵππικόν*. 9: 31.
Cave, *ἄντρον*. 2: 8.
Cease, *παύομαι*. 2: 2.
Centre, *μέσον*. 8: 13.
A certain, *τις* (enclit.).
Character, *τρόπος*. 2: 11.
Chariot, war-chariot, *ἄρμα*. 2: 16.
Cheerful, *ἡδύς*. 4: 9.
Chiefly, *μάλιστα*. 6: 5.—*τὸ μέγιστον*. 3: 10.
Childhood,—from childhood, *ἐν θῷ παῖς ὤν*. 9: 4.
Choose, *αἰρεῖσθαι*, aor. *εἰλόμην*. 3: 5.
Cilician woman, *Κίλισσα*. 2: 12.
Citadel, *ἀκρόπολις*. 2: 1.
City, *πόλις*.
Close, termination, *τελευτή*. 9:

30.—1: 1.—To close one's ranks, *συστρίψεσθαι*. 10: 6.
Close to, close by, close upon, *πρὸς* c. dat.
Cloud, *νεφέλη*. 8: 8.—Cloud of dust, *κοιταφτός*. 8: 8.
Coadjutor, *συνεργός*. 9: 21.
Cold, *χειμών*. 7: 6.
Collect, *ἀθροίζω*. 1: 6.—*συλλέγω*. 1: 9.
Come or go, *ἔρχομαι, εἰμι*.—Arrive, *ἀφικνοῦμαι*.—Am come, *ἦκα*.—Come on, *πρὸς-εἰμι*. 8: 11.—Come upon, seize, *λαμβάνω*. 10: 18.—Come to one's assistance, *παραγίγνομαι*. 1: 11.—To come to one's senses, *ἐν ἑαυτῷ γίγνεσθαι*. 5: 17.
Command, *προέστηκα*. 2: 1.—Command (to do something), *κελεύω*.—Command an army, *στρατηγῶ*. 3: 15.
Commander, *ἄρχων*. 1: 2.
Companion, table companion, *ὁμοτραπέζος*. 8: 25.
Company of horse, *ἵλη*: c. of infantry, *τάξεις*:—In companies of horse and of infantry, *κατ' ἑλας καὶ κατὰ τάξεις*. 2: 16.
Compel, try to compel, *βιάζομαι*. 3: 1.
Competent, *ἱκανός*. 9: 20.
Conceal, *κρύπτω*. 4: 12.—*ἀποκρύπτω*. 9: 19.—*ἐπικρύπτω*. 1: 6.
Concern,—it concerns, *μέλει*. 4: 16.
Concerning, *περὶ* c. gen. 2: 8.
Conduct, *ἄγω*.

- Confer with, *συγγίγνομαι*. 1: 9.
 Confess, acknowledge, *ὁμολογῶ*. 6: 8.—It is confessed, *ὁμολογείται*. 9: 1.
 Confidence,—place confidence in, *πιστεύω*. 2: 2.
 Confusion, *τάραχος*. 8: 2.
 Congratulate, *εὐδαιμονίζω*. 7: 3.
 Conjecture, *εἰκάζω*. 6: 1.
 Conquer, *νικῶ*. 2: 8.—Get the advantage of, *περιγίγνομαι*. 1: 10.—Am conquered, *ἡττώμαι*. 2: 9.
 Consent, v. *ἐθέλω*. 2: 26.
 Consent, n. *γνώμη*. 3: 13.
 Consider, *σκέπτομαι*. 3: 11.—(For the choice between this and *σκοπῶ*, see Lid. and Sc. sub *σκέπτομαι*.)
 Considerable, *συχνός*. 8: 8.
 Considerably, *συχρόν*. 8: 10.
 Conspicuously, *διαφερόντως*. 9: 14.
 Construct, *ζεύγνυμι*. 2: 5.
 Contemporary with any one, denoted by *ἐπὶ* c. gen. e. g. *οἱ ἐπὶ Κύρον*, *those who were contemporary with Cyrus*.
 Contend, *ἐρίζω*. 2: 8.
 Contest, *ἀγών*. 2: 10.
 Continually, denoted by the verb *διάγω*. See 2: 11.
 Continue, *διάγω*. 2: 11.
 Contrary to, *παρά* c. acc. 9: 8.
 Contribute, *συμβάλλω*. 1: 9.
 Corn, *σίτος*. 4: 19.
 Costly, *πολυτελής*. 5: 8.
 Country, *χωρά*. 1: 11.—Native country, *πατρίς*. 3: 6.
 Courage,—with courage, with ardor, adv. *προθύμως*, adj. *πρόθυμος*.—Am of good courage, *θαρόν*. 3: 8.
 Cross, *διαβαίνω*. 2: 8.
 Crown, *στέφανος*. 7: 7.
 Cry out, *βοῶ*. 8: 1.
 Cut off, *ἐκκόπτω*. 4: 10.—Cut in pieces, *κατακόπτω*. 2: 25.
- D.
- Danger, *κίνδυνος*.—Incur danger, *κινδυνεύω*. 9: 14.
 Dangerous, *ἐπικίνδυνος*. 3: 19.
 Darkness, thick darkness, blackness, *μελανία*. 8: 8.
 Dart, *παλινόν*. 8: 3.
 Day, *ἡμέρα*.—To-day, *τήμερον*. 9: 25.—At break of day, *ἄμα τῇ ἡμέρᾳ*. 7: 2.—On the next day, *τῇ ὑστεραίᾳ*. 7: 19.—On the ensuing, the following day, *τῇ ἐπιούσᾳ ἡμέρᾳ*. 7: 2.
 Decease, *τελευτῶ*. 1: 3.
 Deceived, am deceived, *ψεύδομαι*. 8: 11.
 Decide, *γινώσκω*. 3: 12.—Decide, vote, *ψηφίζω*. 4: 15.
 Deep, *βαθύς*. 7: 14.—Three deep, four deep, etc.—*ἐπὶ τριῶν, ἐπὶ τεττάρων*, etc. 2: 15.
 Defend myself against, *ἀλέξομαι*. 3: 6.
 Delay, *διατρίβω*. 5: 9.
 Deliberate, *βουλευομαι*. 1: 4.
 Delicious, *ἡδύς*. 5: 3.
 Demand, *αἰτῶ*. 1: 10.—Demand of, from, *ἀπαιτῶ*. 2: 11.—Demand in addition, *προς*

- αἰτώ. 3: 21.—Demand (on the ground that it is *worthy*), ἄξιω. 1: 8.
- Deny, οὐ φημι. 3: 1.
- Deprive, ἀφαιροῦμαι. 3: 4.—9: 19.—στερῶ or στερίσκω. 4: 8.
- Deride, καταγελῶ. 9: 13.
- Descend, καταβαίνω. 2: 23.
- Descry, καθορῶ. 8: 26.
- Desert, αὐτομολῶ. 7: 13.
- Deserted, ἔρημος. 5: 4.
- Deserter, αὐτόμολος. 7: 2.
- Desire, ἐπιθυμῶ. 9: 12.—χρηζω. 3: 20.—Desire earnestly, pray, εὐχομαι. 4: 7.
- Desist, παύομαι. 5: 17.
- Destroy, am destroying, λυμάνομαι. 3: 16.
- Destruction, ὄλεθρος. 2: 26.
- Difficult,—difficult to pass, δυσπρόρευτος. 5: 7.
- Difficulties, πράγματα. 3: 3.
- Difficulty, embarrassment, ἀπορία. 3: 13. For the plural see the foregoing word.
- Dig, ὀρύττω. 5: 5.
- Diligent, μελετηρός. 9: 5.
- Direction,—in this direction, ταύτη. 10: 6.
- Discipline, εὐταξία.
- Discover, see, ἐνορῶ. 3: 15.
- Disgraceful, αἰσχρός. 9: 3.
- Dismiss, ἀφίημι. 3: 19.
- Displeased,—I am displeased, ἄχθομαι. 1: 8.
- Dispute, ἀμφιλέγω. 5: 11.
- Distribute, διαδίδωμι. 9: 22.
- Ditch, τάφρος. 7: 14.
- Do, πράττω (either trans. or intrans.), ποιῶ (trans.):—Do well by, do good, εὖ ποιῶ. 6: 9. ἀγαθὸν ποιῶ. 9: 11.—Do harm, κακῶς ποιῶ, and κακὸν ποιῶ. 9: 11.—Do homage to, προσκυνῶ (from πρὸς and κυνῶ I kiss). 6: 10.
- Door, θύρα. 2: 11.
- Draw, σπάω. 8: 29.—Draw down, drag down, κατασπάω. 9: 6.—Draw away from, ἀποσπάω. 8: 13. ἀποσπάομαι. 5: 3.—Draw up, arrange, τάττω. 2: 15.—Draw up (together, in order of battle), συντάττω. 10: 5.
- Drink, s. ποτόν. 10: 18.
- Drink, v. πίνω; drink up, ἐκπίνω. 9: 25.
- Drive, ἐλαύνω. 8: 10.—Drive out, ἐξελαύνω. 3: 4.
- Dug, ὀρυκτός. 7: 14.
- Dwell, οἰκῶ. 1: 9.—Dwell in, ἐνοικῶ. 2: 24.

E.

- Each, ἕκαστος.
- Eagle, ἀετός. 10: 12.
- Earlier, πρότερον.
- Effect,—effect an entrance, εἰςβάλλω. 2: 21.
- Efficient,—most efficient, κράτιστος. 9: 20.
- Either—or, ἢ—ἢ. 3: 5.—In either direction, ἐκαστέρω. 8: 14.
- Elder, adj. πρεσβύτερος. 1: 1.
- Elude, ἀποδιδράσκω. 4: 8.

Embark, *εμβαίνω*. 4: 7.
 Embarrassment, *ἀπορία*. 3: 13.
 Employ, *χρῶμαι*. 3: 18.
 Empty (of a river), *εμβάλλω*. 2: 8.
 Encamp, *στρατοπεδεύω*. 3: 7.
 Enclose, fold around, *περιπτύσσω*. 10: 9.
 Encompass, *περιέχω*. 2: 22.
 Endeavor, *πειρώμαι*. 1: 7.
 Endure, *ἀνέχομαι*. 7: 4.
 Enemy, *πολέμιος*. 3: 12.—Private enemy, *ἐχθρός*. 3: 12.
 Engaged in military operations, *στρατεύομαι*. 2: 3.
 Enjoin upon, *προστίτω*. 9: 18.
 Enraged,—am enraged, *ὀργίζομαι*. 2: 26.
 Enter, *εἰσέρχομαι*. 2: 21.
 Enterprise, *πρῶξις*. 3: 16.
 Entreat, *δέομαι*. 1: 10.
 Envied, *ζηλωτός*. 7: 4.
 Envy, v. *φθονῶ*. 9: 19.
 Equal, an equal in age, *ἡλικιώτης*. 9: 5.
 Equipment, *στόλος*. 2: 5.
 Escape, *ἐκφεύγω*. 3: 2.—*ἀποφεύγω*. 4: 8.
 Especially, *μάλιστα*. 6: 5.—*διαφερόντως*. 9: 14.
 Establish, *καθίστημι*. 1: 3.
 Esteem, think, *νομίζω*. 2: 27.
 Evacuate, *ἐκλείπω*. 2: 24.
 Even, *καί*.—Not even, *οὐδέ*. 3: 12.—In an even line, *ὁμαλῶς*. 8: 14.
 Evil-doer, *κακοῦργος*. 9: 13.
 Every, *πᾶς*.—Of every variety, *παντοδαπός*. 2: 22.—On every side, *πάντη*. 2: 22.

Exceedingly, *ἰσχυρῶς*. 2: 21.
 Except, *εἰ μὴ*. 4: 18.—*πλήν*. 8: 25.
 Excessively, *σφοδρά*. 10: 18.
 Execution, death, *θάνατος*. 6: 10.
 Exhibit, *ἐπιδείκνυμαι*. 9: 16.
 Exhort, *κελεύω*.
 Exile, *φυγὰς*. 1: 9.—*ὁ φεύγων*. 1: 7.—*ὁ ἐκπεπτωκός*. 1: 7.
 Expedient,—it seems expedient, *δοκεῖ*.
 Expedition,—I make an expedition against, *στρατεύομαι εἰς*. 1: 11.—Join in an expedition against, *συστρατεύομαι ἐπὶ* c. acc. 4: 3.
 Expel, *ἐκβάλλω*. 1: 7.
 Express, *λέγω*. 2: 11.
 Extend from, *ἀποτείνω*. 8: 10.
 Extend beyond, *ἔξω γίνεσθαι*. 8: 23.—Extend down, *καθήμεν*. 4: 4.
 Eye, *ὀφθαλμός*. 8: 27.

F.

Face about, *ἀναστρέφω*. 10: 8.
 Fail, *ἐπιλείπω*. 5: 6.
 Faithful, *πιστός*.
 Fall, *πίπτω*.—Fall in with, *ἐντυγχάνω*. 2: 27.—*συντυγχάνω*. 10: 8.—Fall upon, *ἐπιπίπτω*. 8: 2.—Fall upon (lit. fall around, not in a hostile sense), *περιπίπτω*. 8: 28.
 Fa'se,—prove false, am false to, *ψεύδομαι*. 3: 5.
 Far off, *πόρρω*. 3: 12.—Far,

- much (an intensive word), πολύ. 10: 10.
- Fare, v. πράττω. 9: 10.
- Father, πατήρ.
- Favor,—receive favors, εὖ πᾶσ-
χω. 3: 4.
- Fear, v. δέδοικα or δέδια.—φο-
βοῦμαι. 9: 9.
- Fear, n. φόβος. 2: 18.
- Fearlessly, ἀδεῶς. 9: 13.
- Feet,—hundred feet, πλείθρον.
- Fellow-soldier, συστρατιώτης.
2: 26.—Fellow-soldiers! ἀν-
δρες στρατιῶται. 3: 3.
- Few, ὀλίγοι.
- Fidelity, πιστότης. 8: 29.
- Fight, μάχομαι. 5: 9.
- Fill up, πέμπλημι. 5: 10.
- Filled, μεστός. 4: 19.
- Finally, τέλος. 9: 6.
- Find, εὕρισκω. 2: 25.—Find,
catch, καταλαμβάνω. 10: 18.
- Light upon, ἐπιτυγχάνω. 9: 25
- Fine-flavored, sweet, ἡδύς. 9:
25.—Fine flour, ἄλευρον. 10:
18.
- First—after that, πρῶτον μὲν—
εἴτα δέ. 2: 16.
- Fish, ἰχθύς. 4: 9.
- Flay, ἐκδίδω. 2: 8.
- Flee, φεύγω (fut. mid.).—Flee
for refuge, καταφεύγω. 5: 13.
- Flourishing, ἐνδύμων. 5: 10.
- Flow, ῥέω. 2: 7.—Flow round,
περιρρέω. 5: 4.
- Fly, πέτομαι. 5: 3.
- Follow, ἑπομαι. 3: 6.
- Following, ἐπιών. The follow-
ing day, ἡ ἐπιοῦσα ἡμέρα. 7: 2.
- Folly, εὐήθεια. 3: 16.
- Fond of learning, φιλομαθής.
9: 5.
- Food, σιτόν. 10: 18.
- Foolish, εὐήθης. 3: 16.
- Foot, πούς. 5: 3.—Foot forces,
πεζοί. 10: 12.—δύναμις πεζή.
3: 12.—On foot, πεζῇ. 4: 18.
- For, on account of; often de-
noted by the gen. without a
prep.—διὰ c. acc. 8: 29.—
ἐνεκα c. gen. 9: 21.—For the
sake of, ἐνεκα c. gen. 5: 9.—
For, to; oftener denoted by
the dat. case.—εἰς. 1: 9.—
For (an end in view), ἐπὶ c.
dat. 3: 1.—For, conj. γάρ
(postpos.).—For what? τί;
acc. synec. 3: 18.
- Forage, χιλός. 5: 7.
- Force,—by force, βία. 4: 4.—
Try to force, βιάζομαι. 3: 1.
- Force a passage, εἰσβάλλω.
2: 21.
- Forces, δύναμις. 1: 6.—Foot,
equestrian, naval forces, δύ-
ναμις πεζή, ἵππική, ναυτική.
3: 12.
- Fordable, διαβατός πεζῇ. 4: 18.
- Foreign friend, ξένος.
- Foreign soldier, ξένος.
- Foremost, the foremost, οἱ
πρόσθεν.
- Form, σχῆμα. 10: 10.
- Former, πρότερος. 4: 12.—
πρόσθεν.
- Formerly, πρόσθεν. 3: 18.
- Fortified, ἐρμυνός. 2: 8.
- Fortress, wall, τεῖχος. 4: 4.
- Forward, εἰς τὸ πρόσθεν. 10: 5.
—Go forward, πρόεμι. 2: 17.

Move forward (trans.), *ἐπιχωρῶ*. 2: 17.
 Forward, v. *ἀποπέμπω*. 1: 8.
 Fountain, *κρήνη*. 2: 13.
 Free, *ἐλεύθερος*.—Free from care, adv. *ἡμελημένως*.
 Freedom, *ἐλευθερία*. 7: 3.
 Freely,—speak freely, exhibit, *ἀποφαίνομαι*. 6: 9.
 Frequently, *πολλάκις*. 2: 11.
 Friend, *φίλος*. 1: 2.—To be treated as a friend, *ἀγαπᾶσθαι*. 9: 29.
 Friendly,—am friendly, *εὐνοῦκῶς ἔχω*. 1: 5.—In a friendly manner, *πρὸς φίλλαν*. 3: 19.
 Friendship, *φιλία*. 3: 5.
 From, away from, *ἀπό*.—Out of, *ἐκ*.—Communication from (before the name of a person, denoting agency), *παρὰ c. gen.*
 Front,—in front of, *πρό*. 2: 17.
 Frontier, adj. *ἔσχατος*. 2: 19.
 Fugitive, the fugitive, *ὁ φεύγων*.
 Full, *πλήρης*. 2: 7.—Half full, *ἡμιδεής*. 9: 25.—Full, complete, *ἐντελής*. 4: 13.—To be full, *πλήθειν*. 8: 1.

G.

Gain, *κέρδος*. 9: 17.—To be greedy of gain, *φιλοκερδεῖν*. 9: 16.
 Garrison, *φυλακή*. 1: 6.
 Gates, *πύλαι*.
 Gazelle, *δορκάς*. 5: 2.

General, *στρατηγός*.—Act as general, *στρατηγῶ*. 3: 15.
 Get, *τυγχάνω*. 4: 15.
 Gift, *δῶρον*. 2: 27.
 Girdle, *ζώνη*. 6: 10.
 Give, *δίδωμι*.—*ἀποδίδωμι*. 2: 11.—Give orders, *παραγγέλλω*. 1: 6.—Give out, grow weary, *ἀπαγορεύω*. 5: 3.—Give permission, *ἐπιτρέπω*. 2: 19.—Give trouble, *πράγματα παρέχω*. 1: 11.—Give way, *ἐκκλίνω*. 8: 19.—Give way, give place to, *ὑποχωρῶ*. 4: 18.
 Gladly, *ἡδέως*. 2: 2.
 Go, *ἔρχομαι*, *εἶμι*. 2: 11.—*βαίνω*, *πορεύομαι*. 2: 1.—Go up, *ἀναβαίνω*. 1: 2.—Go down, *καταβαίνω*. 2: 22.—Go down, set (of the sun), *δύεσθαι*. 10: 15.—Go along, *παρίερχομαι*. 4: 4.—Go forward, *πρόειμι*. 2: 17.—Go in, *εἰσέρχομαι*. 2: 21.—Go from, *ἀπέρχομαι*. 9: 29.—Go further, *ἵνα τοῦ πρόσω*. 3: 1.—Go against, *ἵνα ἐπὶ c. acc.* 3: 1.—Go over, *διαβαίνω*. 2: 6.—Go on board (a ship), *ἐμβαίνω*. 4: 7.—Go into the power of, *ἔρχομαι τινι εἰς χεῖρας*. 2: 26.—Let go, *ἀφήμι*. 3: 19.
 Golden, adorned with gold, *χρυσοῦς*. 2: 27.—Having a gold-studded bridle, *χρυσοχάλινος*. 2: 27.
 Gone,—am gone, *οἶχομαι*. 4: 8.
 Good, *ἀγαθός*.—It seems good, *δοκεῖ*. 2: 1.

- Goodness, ἀρετή. 4: 8.
 Goose, χήν. 9: 26.
 Govern, προϊέστηκα. 2: 1.—ἄρχω. 4: 10.
 Governor, ὁ ἄρχων.—One who has been governor, ὁ ἄρξας. 4: 10.
 Government, ἀρχή. 1: 3.
 Grapple with, συμπέπτω. 9: 6.
 Grateful,—am grateful, χάριν οἶδα. 4: 15.
 Grave, τάφος. 6: 11.
 Greater, μείζων, comp. of μέγας. The greater part, τὸ πολὺ. 4: 13.
 Grecian (lit. of the Greeks), gen. plur. of Ἕλλην.
 Greek, Ἕλλην. 2: 14.—In the Greek language, Ἑλληνικῶς. 8: 1.
 Ground,—on the ground that, ὡς c. particip.
 Guard, s. φύλαξ (denoting a single person); φυλακή (collective); — Body-guard = guards about one's self, φύλακες περὶ ἑαυτὸν or -τήν. 2: 12.
 Guard, v. φυλάττω. 2: 1.
 Guest, ξένος.
 Guilty,—am guilty, ἀδικῶ.
- H.
- Half, ἡμισυς. 8: 22.—ἡμισυ, τό. 9: 26.—Half eaten, ἡμίβρωτος. 9: 26.—Half full, ἡμιδεής. 9: 25.—Half more, ἡμιόλιον. 3: 21.
 Halt, καθέζομαι. 5: 9.—Halt, stand, ἵσταμαι. 10: 12.—Halt, unloose, καταλύω. 8: 1.
 Hand, χεὶρ. 8: 3.—On the other hand, αὐ. 10: 5.
 Hang up, κρεμάννυμι. 2: 8.
 Happen, τυγχάνω. 1: 2.
 Happy, εὐδαίμων.—Think, pronounce happy, εὐδαιμονίζω. 7: 3.
 Hard, harsh, χαλεπός. 3: 12.
 Harm, injure, ἀδικῶ. 4: 9.
 Haste, σπουδή.—With much haste, πολλῇ σπουδῇ. 8: 4.—Am in haste, σπεύδω. 3: 14.
 Hasten, ὀρμῶμαι. 2: 5.
 Have, ἔχω. 2: 1.—ἔστι μοι. 2: 1.—I have, there is born to me, γίγνεται μου. 1: 1.
 Hay, χόρτος. 5: 5.
 Head, κεφαλή. 8: 6.
 Hear, hear of, ἀκούω. 2: 5.
 Heat, καῦμα. 7: 6.
 Heavy-armed-man, ὀπλίτης.
 Heights, ἄκρα, τά. 2: 21.
 Helmet, κράνος. 2: 16.
 Helper, συνεργός. 9: 21.
 Here, αὐτοῦ. 3: 11.—Hither (after a verb of motion), δεῦρο. 3: 19.
 Hereupon, ἐκ τούτου. 2: 17.
 Hill, γήλοφος. 5: 8.
 Hinder, κωλύω. 3: 16.
 Hired,—am hired, μισθοῦμαι. 3: 1.
 Hit, (with a dart or javelin,) ἀκοντίζω. 8: 27.—Am hit with an arrow, τοξεύομαι. 8: 20.
 Homage,—do homage to, προσκυνῶ. 6: 10.

- Home, homeward, *οἰκαδὲς* (after verbs of motion). 2: 2.—At home, *οἶκoi*. 1: 10.
- Honor, *σ. τιμή*. 9: 29.—*v. τιμῶ*. 9: 28.—Honor before, prefer in honor, *προτιμῶ*. 6: 5.
- Honorable, *τίμιος*. 2: 27.
- Hope, *ἐλπίς*. 2: 11.
- Horse, *ἵππος*.—On horseback (with verbs signifying to ride, to proceed, *ὀχεῖσθαι*, *ἐλαύνειν*, etc.) *ἐφ' ἵππου*: (with verbs meaning to fight (*μάχεσθαι*), to hunt (*θηρῆναι*), *ἀφ' ἵππου*, *ἀπὸ ἵππου*. 2: 7.
- Horseman, *ἵππεύς*. 5: 3.
- Hostile, *πολέμιος*. 2: 19.
- How, in a direct question, *πῶς*; in an indirect, *ὅπως*. 3: 11.
- Hunger, *λιμός*. 5: 5.
- Hunt, *θιγρεύω*. 2: 7.
- I.
- I, denoted by the termination of the verb. If any emphasis rests upon it, *ἐγώ* is expressed. 3: 5.—I form my part, I at least, *ἔγωγε*. 3: 18.
- If, *εἰ* (before the indic. and optat.); *ἐάν* (before the subjunct.).
- Ill, badly, *κακῶς*.—I fare ill, *κακῶς πράττω*.—I treat ill. *κακῶς ποιῶ*.
- Immediately, *εὐθύς*. 5: 8.—*αὐτίκα* (only of future time). 8: 2.
- Implacable, *χαλεπός*. 3: 12.
- Implicitly,—most implicitly, as much as possible, *ἢ δυνατόν μάλιστα*. 3: 15.
- Impose, inflict, *ἐπιτίθημι*. 3: 10.
- Impost, *δασμός*. 1: 8.
- Impracticable, impassable, *ἀμήχανος*. 2: 21.
- In, into, *εἰς* c. acc. (after a verb of motion).—In, *ἐν* c. dat. (after a verb of rest).—In front of, *πρὸ* c. gen. 2: 17.
- Income, revenue, *πρόσοδος*. 9: 19.
- Indeed; *δή*. 3: 5.
- Indignant,—am indignant, *χαλεπαίνω*. 4: 12.
- Induced,—am induced, *ἐξαγομαι*. 8: 21.
- Inevitable,—it is inevitable, *ἀνάγκη*. 6: 8.
- Infest, *πρόματα παρέχω*. 1: 11.
- Inflict,—inflict punishment, *δίκην ἐπιτίθημι*. 3: 10.—Inflict blows, *πληγὰς ἐμβάλλω*. 5: 11.
- Inhabitants, *οἱ ἐνοικοῦντες* c. acc. or *οἰκοῦντες ἐν* c. dat. 2: 24.
- Injure, *ἀδικῶ* (trans. or intrans. in the pres.). 3: 10.
- Inner, *ἔσωθεν*. 4: 4.
- Innkeepers, *οἱ τὰ καπηλεῖα ἔχοντες*. 2: 24.
- Inspect, *κατασκοπῶ* (fut. and aor. common. supplied from *κατασκέπτομαι*). 5: 12.
- Instead of, in preference to, *ἀντὶ* c. gen. 7: 3.
- Intelligent, *σοφός*. 10: 2.
- Interpreter, *ἐρμηνεύς*. 2: 17.
- Ionian, *Ἰωνικός*. 1: 6.

J.

- Jealous,—am jealous, *φιλοτιμῶμαι*. 4: 7.
 Join in an expedition against, *συστρατεύομαι ἐπὶ* c. acc. 4: 3.
 —Join in a war against, *συνπολεμῶ πρὸς* c. acc. 4: 2.
 Journey, *ὁδός, ἡ*.
 Judge, s. *κριτής*.
 Judge, v. *κρίνω*. 9: 20.—*γινώσκω*. 3: 12.
 Just, *δίκαιος*. 3: 5.—Just as, *ὥςπερ*. 3: 16.
 Justice, *δικαιοσύνη*. 9: 16.
 Justly, what is just, *δίκαια* (neut. plur. of *δίκαιος*). 3: 5.

K.

- Keeping,—in keeping with, *πρὸς* c. gen. 2: 11.
 King, *βασιλεύς*.—Am king, *βασιλεύω*. 1: 4.
 Kingdom, *βασιλεία, ἡ*. 1: 3.
 Kinsman, *συγγενής*. 6: 10.
 Knee, *γόνυ, τό*. 5: 13.—Upon the knees (after a verb of motion), *πρὸς τὰ γόνατα*. 5: 13.
 Know, *οἶδα*. 3: 5.—Know well, *εὖ οἶδα*.—Know well, know how, am acquainted with, *ἐπίσταμαι*. 3: 12. 7: 3: 25.
 —Know, decide, judge, *γινώσκω*. 3: 12.
 Knowledge,—without the knowledge of, *λάθρα* c. gen. 3: 8.

L.

- Laborious, *ἐπίπονος*. 3: 19.

- Land, *γῆ*.—By land, *κατὰ γῆν*.
 Land, v. *ἀποβιβάζω* (trans.). 4: 5.
 Language,—in the Greek language, *Ἑλληνικῶς*. 8: 1.
 Large, *μέγας*.
 Late,—am too late for, *ὑστερῶ* c. gen. 7: 12.
 Later, adj. *ὑστερος*.—Adv. *ὑστερον*.—A little later, *οὐ πολὺ ὑστερον*. 5: 16.
 Laughter, *γέλως*. 2: 18.
 Lay up, *κατατίθεμαι* (reflex.). 3: 3.
 Lead, *ἄγω*.—Lead away, *ἀπάγω*. 3: 14.—Lead out, lead forth, *ἐξάγω*. 6: 10.—Lead towards, *προσάγω*. 10: 9.
 Leader, guide, *ἡγεμών*. 3: 16.
 Leap down, *καταπεδῶ*. 8: 3.
 Learn, *μανθάνω*. 9: 4.—*καταμανθάνω*. 9: 3.
 Learning,—fond of learning, *φιλομαθής*. 9: 5.
 Leave, *λείπω*. 2: 21.—Leave an interval (of space or time), *διαλείπω*. 8: 10.—Leave behind, *καταλείπω*. 2: 18.—Leave behind, leave remaining, *ὑπολείπω*. 2: 25.—Leave off, cease, *παύομαι*. 2: 2.
 Left, *ἐώνυμος*. 2: 15.—The (part) left, *τὸ ἐπιλειπόμενον*. 8: 18.
 Leisure, *σχολή*. 6: 9.
 Lest, *μή*.
 Letter, *ἐπιστολή*. 6: 3.
 Level, *ὁμαλός*. 5: 1.
 Levy, s. *συλλογή*. 1: 6.
 Levy, v. *συλλέγω*. 1: 7.

Liberty, *ἐλευθερία*. 7: 3.
 Lie, *κίμαι*. 8, 27.—Lie in ambush, *ἐνεδρεύω*. 6: 2.
 Lieutenant, *ὑπαρχος*. 8: 5.
 Life, *βίος*. 1: 1.—One's life, *τὸ σῶμα*. 9: 12.
 Lift up, *αἶρω*. 5: 3.
 Light-armed-man, *γυμνήτης*. 2: 3.
 Like, similar to, *παραπλήσιος*. 3: 18.—In accordance with, *πρὸς* c. gen. 2: 11.—Just as, *ὥσπερ*. 8: 29.
 Like, am pleased with, *ἡδομαι*. 9: 26.
 Live, gain a subsistence, *ζάω*. 5: 5.—Live upon, *διαγίγνομαι ἐσθίων*. 5: 6.—Dwell, *οἰκῶ*. 1: 9.
 Lofty, *ὕψηλός*. 2: 22.
 Long, *μακρός*.—A long time, *πολὺς χρόνος*. 9: 25.—Long ago, *πάλαι*. 4: 12.—As long as, *ἕως*. 3: 11.
 Longer, yet, *ἔτι*. 3: 9.—No longer, *οὐκέτι, μηκέτι*.
 Look, *βλέπω*.—Look away, *ἀποβλέπω*. 8: 14.
 Loth,—am loth, *ὀκνῶ*. 3: 17.
 Love, *φιλῶ*. 9: 28.

M.

Magnificently, *μεγαλοπρεπῶς*. 4: 17.
 Make (for myself), *ποιῶμαι*.
 Make an expedition against, *στρατεύομαι εἰς*. 1: 11.—To make one's head-quarters at, *ὀρμᾶσθαι ἐκ*, etc. 1: 9.—

Make of the highest importance, *περὶ πλείστον ποιῶμαι*. 9: 7.—Make war, *πολεμῶ*. 1: 5, 8, 9, 11.—*τὸν πόλεμον ποιῶμαι*. 5: 9.—Make an agreement with, *συντίθεμαι*. 9: 7.—Make a treaty, *σπένδομαι*. 9: 7.
 Man, homo, *ἄνθρωπος*, vir, *ἀνὴρ*. 2: 20.
 Manage, *πράττω*.—Dispose, *διатиθῆμι*.
 Manager, *οἰκονόμος*. 9: 19.
 Manifest, *δῆλος*.
 Manifestly, clearly, *σαφῶς*. 4: 18.
 Manifold more, *πολλαπλάσιος*. 7: 3.
 Many, *πολλοί*.—As many as possible, *ὅτι πλείστοι*. 1: 11.
 March, *πορεύομαι*.—March, (spoken of the general), *ἐξελάνω*.—March against, *στρατεύομαι εἰς*. 1: 11.
 Market, market-place, *ἀγορά*. 2: 10.
 The market-men, *οἱ ἐκ τῆς ἀγορᾶς*. 2: 18.
 Master of, *ἐγκρατής*. 7: 7.
 Meat, flesh, *κρέα* (nom. sing. *κρέας*). 5: 3.
 Meet, *συναντῶ*. 8: 15.—*ἐντυγχάνω*. 8: 1.
 Mentioned,—have mentioned, *εἶρηκα*. 2: 5. (A defective verb, pres. supplied by *φημί* fut. *ἐρῶ*.)
 Mercenary, *ξένος*. 1: 10.—*μισθοφόρος*. 4: 3.—The mercenary army, *τὸ ξενικόν*. 2: 1.

Merchant-ship, ὀκλύς. 4: 6.

Messenger, ἄγγελος. 2: 21.

Midnight, — about midnight, περὶ μέσας νύκτας. 7: 1.

Midst, μέσος, cf. in construction Lat. medius. When the article stands before it, we translate it, *the middle, the central*; in the midst of, at the midst of, κατὰ μέσον. 7: 14.—In the midst between, (with a verb of rest), μεταξὺ c. gen. 7: 16.—(After a verb of motion), διὰ μέσου c. gen. 4: 4.

Milesian, Μιλήσιος.

Military, —am engaged in military operations, στρατεύομαι. 2: 3.

Mill-stone, ὄρος ἀλέτης. 5: 5.

Millet, μέλλη. — Millet-flour, σίτος μελλής. 5: 10.

Mind, advice, γνώμη. 6: 9.

Mingle, κεράννυμι. 2: 13.

Mischief, —do mischief to, κακῶς ποιεῖν.

Missing, ἀφανής. 4: 7.

Mock, καταγελῶ. 9: 13.

Money, χρήματα. 1: 9.

Month, μήν. 1: 10.

Monthly, month by month, κατὰ μήνα. 9: 17.

More, μᾶλλον comp. of μάλα.—πλέον comp. of πολύ. 2: 11.—More, yet, ἔτι. 6: 8.

Morning, ἕως.—The following morning, ἡ ἐπιοῦσα ἕως. 7: 1.

Most, the very most, ὅτι πλεῖστοι. 1: 11.

Mostly, σχεδόν. 8: 25.

Mother, μήτηρ. 1: 3.

Mount (a horse), ἀναβαίνω ἐπὶ c. acc. 8: 3.

Mountain, ὄρος.

Move forward (trans.), ἐπιχωρῶ. 2: 17.

Much, πολὺς.—Much money, χρήματα πολλά. 2: 12.

Mud, πηλός. 5: 7.

Multitude, πλῆθος. 7: 4.

N.

Name, s. ὄνομα. 2: 23.—Name, call, v. καλῶ. 2: 8.

Narrow, στενός. 4: 4.—Narrow place, στενοχωρία. 5: 7.

Narrowly, a little, μικρόν. 3: 2.

Nation, ἔθνος.—Nation by nation, κατὰ ἔθνη. 8: 9.

Near, ἐγγύς.

Necessary, —it is necessary, unavoidable, ἀνάγκη.—It is necessary, needed, δεῖ.—It is necessary, expedient, χρή. 3: 11.

Neck, τράχηλος. 5: 8.

Necklace, στρεπτός. 2: 27.

Need, —am in need, δέομαι. 9: 21.

Neglect, ἀμελῶ. 3: 11.

Never, οὐποτε (com. with the future), οὐδέποτε (com. with the pres. or fut.) οὐδεπώποτε (only with the past); μήποτε, μηδέποτε and μηδεπώποτε are used when the sense requires this form of the negative. 1: 4.—6: 2.

Next, ἐχόμενος. 8: 4.—On the

next day, τῇ ὑστεραίᾳ (sc. ἡμέρᾳ). 2: 21.

No longer, οὐκέτι, μηκέτι.

No one, οὐδεὶς, μηδεὶς.

Noise, θόρυβος. 8: 16.

Nonsense, φλυαρία. 3: 18.

North, ἄρκτος. 7: 6.

Not, οὐ; οὐκ (before the smooth breathing); οὐχ (before a rough breathing); οὐ (when it is the last word in the clause); μή (when the sense requires this form of the negative). Not yet, οὐπω, μήπω.

Nothing, οὐδέν, μηδέν.

Notice, remembrance, ὑπόμνημα. 6: 3.

Now, νῦν: now, already, ἤδη.

Nowhere, οὐδαμοῦ. 10: 16.

Numbers, πλῆθος. 7: 4.

O.

Obey, πείθομαι. 2: 2.—Render obedience, πειθαρχῶ. 9: 17.

Obliquely, εἰς πλάγιον. 8: 10.

Observe, θεωρῶ. 2: 10.—Observe, see, ὁρῶ aor. εἶδον. 2: 18.—Descry, καθορῶ. 10: 14.—Fix the attention on, κατανοῶ. 2: 4.

Obtain, τυγχάνω. 4: 15.—Obtain in return, ἀνταγοράζω. 5: 5.

Occupy, ἔχω. 2: 15.

Of, commonly denoted by the gen.—Of one's own accord, ἀπὸ τοῦ αὐτομάτου. 2: 17.—ἐκ τοῦ αὐτομάτου. 3: 13.

Offender, evil-doer, κακοῦργος. 9: 13.

Often, πολλάκις.

On, ἐπὶ c. gen. ἐφ' ἄρματος. 2: 16.—ἐπὶ c. acc. (after a verb of motion). 2: 22.—On horseback, ἀφ' ἵππου, ἀπὸ ἵππου. 2: 7. This phrase is used with θηρεύω, μάχομαι and wherever from may be predicated. Otherwise, as with εἰλάνειν and ὀχεῖσθαι, ἐφ' ἵππου is used.—On the next day, τῇ ὑστεραίᾳ. 2: 21.—On foot, πεζῇ. 4: 18.—On account of, often denoted by the gen. without a preposition.—ἔνεκα c. gen. 9: 21.—διὰ c. accusative—On this account, διὰ τοῦτο. 2: 8. *

Once, on a certain occasion, ποτέ (enclit.). 5: 7.—Once for all, ἀπαξ. 9: 10.—At once, ἥδη.

One, εἷς; a certain one, τις (enclit.).—One of opposite party, ἀντιστασιώτης. 1: 10.

Onset, σύνοδος. 10: 7.

Openly, φανερός. 6: 8.—Openly at least, ἔν γε τῷ φανερῷ. 3: 21.

Opportunely, εἰς τὸ δέον. 3: 8.

Oppose, κωλύω. 2: 21.

Opposed to, along by, κατὰ c. acc. 8: 21.

Opposite, καταντιπείρας c. gen. 1: 9.—ἀντίος. 8: 17.—One of opposite party, ἀντιστασιώτης. 1: 10.

Oppress, πιέζω. 1: 10.

- Order, *v. κελεύω*.—Give orders, *παραγγέλλω*. 1: 6.
- Order, law, *νόμος*. 2: 15.—Arrangement, military order, *τάξις*. 2: 18.—In order that, *ἵνα, ὥς, ὅπως*.
- Ornament, *κόσμος*. 9: 23.
- Ostrich, *στρουθὸς ἡ μεγάλη*. 5: 2.
- Other, *ἄλλος*:—*ἕτερος*. 2: 20.
This word denotes a more marked difference than *ἄλλος*.
- Ought, denoted by *χρή*. 4: 14; also, by *δεῖ* and the verbal in *-τέος*.
- Out of, *ἐκ, ἐξ* (before a vowel).—Out of the way, *ἐκποδών*.
To put out of the way, *ἐκποδὼν ποιῆσθαι*. 6: 9.
- Outcry, *κραυγή*. 2: 17.
- Outer, the outer, *ὁ ἔξω*. 4: 4.
- Overcome, *νικῶ*. 2: 8.—Surpass, *περιγίγνομαι*. 1: 10.
- Overpower, *βιάζομαι*. 4: 5.
- Overthrow, *καταστρέφω*. 9: 14.
- Owe, *ὀφείλω*. 2: 11.
- P.
- Palace, *βασίλεια, τά*. 2: 7.
- Palm-tree, *φοίνιξ*. 5: 10.—Fruit of the palm-tree, *βάλανος ἡ ἀπὸ τοῦ φοίνικος*. 5: 10.
- Park, *παράδεισος*. 2: 7.
- Part, specimen, *μέρος*. 5: 8.—The greater part, *τὸ πολὺ*. 4: 13.
- Partridge, *πέρδιξ*. 5: 3.
- Pass, *s. εἰσβολή*. 2: 21.
- Pass, spend, (of time) *διαγίγνομαι*. 10: 19.—Pass along, *παρέρχομαι*. 8: 16.
- Passage, *πάροδος*. 4: 4.—Passage over, *ὑπερβολή*. 2: 25.—Force a passage, *εἰσβάλλω*. 2: 21.
- Paternal, *πατρῷος*. 7: 6.
- Pay, *μισθός*.
- Pay, *v. μισθὸν δίδωμι*. 1: 10.—*μισθὸν ἀποδίδωμι*. 2: 12.—Pay attention to, *ἐπιμελοῦμαι*. 1: 5.
- Paymaster, *μισθοδότης*. 3: 9.
- Peace,—make peace with, *καταλύω πρὸς c. acc.* 1: 10.
- Perceive, *αἰσθάνομαι*.—Perceive beforehand, *προαισθάνομαι*. 1: 7.
- Perish, *ἀπόλλυμαι* (trans. in the act.);—*ἀποθνήσκω*. 9: 31.
- Permit, *έάω*. 4: 7.—*ἐπιτρέπω*. 2: 19.—It is permitted, *ἔστι, ἔξεστι*.
- Perplexed,—am perplexed, *ἀπορῶ*. 3: 8.
- Persian, *Πέρσης*.
- Persuade, *πειθω*.
- Phalanx, *φάλαγξ*. 2: 17.
- Pigeon, *περιστέρα*. 4: 9.
- Place, *χωρίον*. 2: 24.—Region, *τόπος*. 5: 1.—Narrow place, *στενοχωρία*. 5: 7.—In that place, *ἐνταῦθα*. 2: 1.—In place (after a verb of motion and denoting distribution), *κατὰ χώραν*. 5: 17.
- Place confidence in, *πιστεύω*. 2: 2.
- Plain, *δῆλος*. 2: 11.—In plain sight, *καταφανής*. 8: 8.

- Plain, *πεδίον*. 2: 22.
 Plan, *γνώμη*. 8: 10.
 Plea,—on the plea that, *ὡς c.* participle. 1: 10.
 Pleased,—am pleased, *ἡδομαι*. 2: 18.
 Pleasure,—waste in pleasure, *καθηδυναθῶ*. 3: 3.
 Plot, *επιβουλή*. 1: 8.
 Plot, *βουλεύομαι*. 1: 7.—Plot against, *επιβουλεύω*. 1: 3.
 Plunder, *ἀρπάζω*. 2: 25.—*διαρπάζω*. 2: 19.—*ἀφαρπάζω*. 2: 27.
 Point out, *ἐπιδεικνυμαι*. 3: 13.
 Possess, *κέκτημαι*. 7: 3.
 Possible, of such a nature as, *οἷός τε*. 3: 17.—Practicable, *ἀνυστός*. 8: 11.—As many as possible, *ὅτι* or *ὡς πλείστοι* (often strengthened still farther by *δύναμαι*):—It is possible, *ἔστι*. 4: 4.
 Power, *δύναμις*.—Am in the power of any one, *εἰμὶ ἐπὶ τινι*. 1: 4.—Go into the power of, *ἔρχομαι τινι εἰς χεῖρας*. 2: 26.
 Praise, *ἐπαινῶ*. 3: 7.
 Pray, *εὐχομαι*. 4: 7.
 Prayer, *εὐχή*. 9: 11.
 Preparation, *παρασκευή*. 2: 4.
 Prepare, provide, *παρασκευάζω*. 10: 18.—Prepare in turn, in opposition, *ἀντιπαρασκευάζομαι*. 2: 5.
 Present,—to be present, *παρεῖναι*. 1: 1.—Things present, *τὰ παρόντα*. 3: 3.—In the present circumstances, *ἐκ τούτων*. 3: 11.
 Present, gift, *δῶρον*. 9: 22.
 Present, v. *δίδωμι*.—Present, hold forth, *προβάλλομαι*. 2: 17.
 Preserver, *σωτήρ*. 8: 16.
 Pretence, *πρόφασις*. 2: 1.—On the pretence that, *ὡς c.* participle.
 Pretend, make pretence, *προσποιούμαι*. 3: 14.
 Pretext, *πρόφασις*. 1: 7.
 Prevent, *κωλύω*. 3: 16.
 Previously, *πρότερον*. 2: 26.
 Private,—private person, *ιδιωτής*. 3: 11.—For one's own private use, *εἰς τὸ ἴδιον—τινί*. 3: 3.
 Produce, v. *φύω*. 4: 10. Intrans. in the perf. and 2d aor. act.
 Profit, advantage, *ὄφελος*. 3: 11.
 Profitable, *κερδαλιός*. 9: 17.—Profitable, useful, *ὠφέλιμος*. 6: 2.
 Promise, *ἐπισχενοῦμαι*. 2: 2.
 Proof, *τεκμήριον*. 9: 29.
 Prophet, soothsayer, *μάντις*. 7: 18.
 Prosperous, *εὐδαίμων*. 2: 6.
 Provide, *παρασκευάζω*. 10: 18.
 Provisions, *ἐπιτήδεια*, *τά*. 3: 14.—The act of taking in provisions, *ἐπισιτισμός*. 5: 9.—I furnish myself with, take in provisions, *ἐπισιτίζομαι*. 4: 19.
 Punishment, *δίκη*.—To inflict punishment, *δίκην ἐπιτιθέναι*. 3: 10.
 Purchase, *ὠνοῦμαι*, aor. *ἐπριάμην*. 5: 6.—*ἀγοράζω*. 3: 14.

—Purchase in return, ἀνταγοράζω. 5: 5.
 Purple, φοινικοῦς. 2: 16.
 Pursue, διώκω. 4: 8.
 Put, place, τίθημι.—Put anything in its place, κατὰ χώραν τι τίθεται. 5: 17.—Put on, ἐνδύω. 8: 3.—Put to death, ἀποκτείνω. 1: 3.

Q.

Quarters,—to make one's head quarters at, ὀρμᾶσθαι ἐκ. 1: 9.
 Quick, ταχύς, θάττων, τάχιστος. 2: 20.
 Quickly, ταχέως, ταχύ. 5: 3.—τόχα. 8: 8.—διὰ ταχέων. 5: 9. Comp. θάττον. sup. τάχιστα.—As quickly as he could, ἢ ἐδύνατο τάχιστα. 2: 4.

R.

Raft, σχεδία. 5: 10.
 Rank, τάξις. 8: 19.
 Rather, μᾶλλον. 1: 8.
 Reach, ἐξικνοῦμαι. 8: 19.—Reach, arrive at, ἀφικνοῦμαι εἰς. 2: 25.
 Read, ἀναγιγνώσκω. 6: 4.
 Readily, ἡδέως. 2: 2.
 Ready, ἑτοιμος. 6: 3.
 Rear,—in the rear, ὀπισθεν. 10: 6.
 Receive, take, λαμβάνω. 2: 26.—Receive (pay) φέρω. 3: 21.
 Receive (a thing offered) δέχομαι. 8: 17.—Receive favors, εὖ πύσχω. 3: 4.

Reconciled,—become reconciled with, καταλύω πρὸς c. acc. 1: 10.—Am reconciled with, συναλλάττομαι πρὸς c. acc. 2: 1.—καταλλάττομαι c. dat. 6: 2.

Recover, take back, ἀπολαμβάνω. 4: 8.

Reed, κάλαμος. 5: 1.

Region, τόπος. 5: 1.

Refuse, οὐ φημι. 3: 1.

Related, (by birth), γένει προσήκων. 6: 1.—(By the ties of hospitality), ξένος. 1: 10.

Reluctant,—am reluctant, ὀκνῶ. 3: 17.

Remain, μένω. 2: 6.

Remember, μέμνημαι. 7: 5.

Repent, μεταμέλει μοι. 6: 7.

Reply, ἀποκρίνομαι. 3: 20.

Report, ἐκφέρω. 9: 11.

Requite, ἀλέξομαι. 9: 11.

Rescue, (by entreaty), ἐξαιτῶ. 1: 3.

Rest,—the rest of, ὁ ἄλλος, οἱ ἄλλοι. 2: 15.

Rest, v. ἀναπαύομαι. 10: 16.

Restore, κατάργω. 1: 7.

Restrain myself, ἀνέχομαι. 8: 26.

Retain, hold, ἔχω. 4: 7.

Return,—in return for, ἀντί. 3: 4.

Revenue, πρόσδοτος. 9: 19.—δασμός. 1: 8.

Review, ἐξέτασις. 2: 9.—To review, ἐξέτασιν ποιῶν.

Revolt, ἀφίστημι in the mid. and in the perf. pluperf. and 2d aor. act. 1: 6.

Rich, wealthy, πλούσιος. 9: 16.
 —To be rich, πλουτεῖν. 9: 19.
 Ride, ἐλαύνω.—Ride along, ride by, παρελαύνω. 2: 16.—Ride up, ὑπελαύνω. 8: 15.
 Right, δεξιός. 2: 15.
 Right-hand, δεξιὰ. 6: 6.—On the right, ἐν δεξιᾷ. 5: 1.
 Rightly, ὀρθῶς. 9: 30.
 River, ποταμός. 2: 5.
 Road, ὁδός. 2: 13.—Wagon-road, ὁδὸς ἀμαξιτός. 2: 21.—A public, trodden road, σπειρομένη ὁδός. 9: 13.
 Rob, ἀναρπάζω. 3: 14.—ἀποσυνῶ. 4: 8.
 Robe, στολή. 2: 27.
 Round about, κύκλῳ. 5: 4.
 Rout, τροπή. 8: 25.
 Route, ὁδός.—By the shortest, the quickest route, τὴν ταχίστην ὁδόν. 2: 20.
 Royal, βασιλικός. 10: 12.
 Rugged, ὄχρως. 2: 22.
 Ruining,—am ruining, λυμαίνομαι. 3: 16.
 Rule, ἄρχω. 9: 4.
 Run, τρέχω. 5: 2.—Run away from (by stealth), ἀποδιδράσκω. 4: 8.—Run forward, προτρέχω. 5: 2.—Begin to run (lit. a running begins to me), δρόμος γίγνεται μοι. 2: 17.
 Running, with a running pace, δρόμῳ. 5: 3.

S.

Sacrifice, ἱερόν. 8: 15.

Sad,—am sad, λυποῦμαι. 3: 8.
 Safe, ἀσφαλής.—In the safest (place, condition), ἐν ἀσφαλεσιτάτῳ. 8: 22.
 Safely, ἀσφαλῶς,—ἑσπερον,—ἑσ-
 τατα.
 Sail, πλέω.—Sail away, ἀποπλέω. 3: 14.
 Sail, ιστίον. 5: 3.
 Same, αὐτός with the article before it.
 Satisfy, ἐμπιπλήμι. 7: 8.
 Say, λέγω.—Say, affirm, φημί. fut. ἐρῶ.—It is said, λέγεται. 2: 8.
 Scar, ὠτειλή. 9: 6.
 Scarce, σπάνιος. 9: 27.
 Scatter, διασπείρω. 8: 25.
 Scimeter, ἀκινάκης. 2: 27.
 Scythe, δρέπανον. 8: 10.—Scythe-bearing, δρεπανηφόρος. 8: 10.
 Sea, θάλαττα.—By sea, κατὰ θάλατταν.
 Seasonably, εἰς τὸ δέον. 3: 8.
 Seasons, ὥραι. 4: 10.
 Secret,—to be kept secret, ἀπόρρητος. 6: 5.
 Secretly, expressed by the verb λανθάνω. For the construction, see 1: 9.
 See, ὁρῶ. 2: 18.—See, discover, ἐνορῶ. 3: 15.—See before, προορῶ. 8: 20.—See that, ὅπως c. fut. indic. 7: 3.
 Seems, it seems, δοκεῖ.—It seems good, expedient, δοκεῖ. 3: 11.—2: 1.
 Self, αὐτός in apposition with a noun or pronoun.

Sell, *πᾶλῶ*. 5: 5.

Send, *πέμπω*.—Send away, *ἀποπέμπω*. 1: 3.—Send for, *μεταπέμπομαι*. 1: 2.—Send with, *συνπέμπω*. 2: 20.—Send orders, *παραγγέλλω*. 2: 1.

Sent for, *μετάπεμπτος*. 4: 3.

Separated,—to be separated, drawn asunder, *διασπᾶσθαι*. 5: 9.

Servant, *θεράπων*. 8: 28.—*ὑπηρέτης*. 9: 18.

Serve, do service to, *θεραπεύω*. 9: 20.—Serve, to be a *ὑπηρέτης*, *ὑπηρετεῖν*. 9: 18.

Set (of the sun), *δύομαι*. 10: 15.

Set out, *πορεύομαι*.

Settle, *καθίστημι*.

Several, *ἕκαστοι*. 1: 6.

Sew together, *συνπᾶω*. 5: 10.

Shall have, etc., denoted by the adverb *ἄν* with the aor. subjunct. in dependent clauses: by the perf. act. particip. with the fut. of *εἶμι* in independent clauses.

Shield, *ἀσπίς*.

Ship, *ναῦς*.—War-ship, *τρηγῆρης*.—Merchant ship, *ὀλκᾶς*.

Short,—a short distance, *βραχύ*. 5: 3.

Shout, *φθέγγομαι*. 8: 18.

Shouting, *κραυγή*. 7: 4.

Sick,—am sick, *ἀσθενῶ*. 1: 1.

Side,—on every side, *πάντη*. 2: 22.—On both sides, *ἐκατέρωθεν*. 8: 13.—On the side of, *πρός*. 4: 4.—On the other side, *πέραν*. 5: 10.

Sideways, *εἰς πλάγιον*. 8: 10.

Seize, *λαμβάνω*.—Seize beforehand, *προκαταλαμβάνω*. 3: 14.

Sight,—in plain sight, *καταφανής*. 8: 8.—In the sight of, *πρός* c. gen. (A solemn form of asseveration). 6: 6.

Silent,—am silent, *σιωπῶ*. 3: 2.

Silently, *σιγῇ*. 8: 11.

Silver, *ἀργύριον*.

Similar, *παρόμοιος*. 3: 18.

Since, because, *ἐπεί*. 3: 5. This idea is often denoted by the particip. alone.

Sink, *καταδύω*. 3: 17.

Sit, *κάθημαι*.

Skill, *σοφία*. 2: 8.

Skilful, *δεινός*. 9: 19.

Skin, *δέρμα*. 2: 8.—Tanned skin, *διφθέρα*. 5: 10.

Slave (by capture) *ἀνδράποδον*. 2: 27.

Slay, *ἀποκτείνω*.—Slaughter, *σφάζω*.—Kill, *κατακαίνω* = *κατακτείνω*. 6: 2.—9: 6.

Sleep, *καθεύδω*. 3: 11.

Slow,—am slow to, *ὀκνῶ*. 3: 17.

Slowly, *βραδέως*. 8: 11.—Slowly, leisurely; *σχολαίως*. 5: 9.

Smite, strike, *παίω*. 8: 26.

So—as, *οὕτω* or *οὕτως*—*ὥς*. 2: 15.—So as, *ὥστε*. 1: 5.—So far as this person is concerned, *τὸ κατὰ τοῦτον εἶναι*. 6: 9.

Sobriety, *σωφροσύνη*. 9: 3.

Soldier, *στρατιώτης*.—ὁπλίτης,

- heavy-armed soldier.—*παι-
ταστής*, targeteer.—*γυμνήτης*
or *φιλός*, light-armed soldier.
Some, *ἔνιοι*. — Some, certain
persons, *τινές*. 7: 5.—Some
—others, *οἱ μὲν—οἱ δέ*.
Somehow, *πῶς* (enclit.).
Sometimes, *ἐνίοτε*. 5: 2.
Son, *παῖς*. 1: 1.
Sooner, earlier, *πρότερος*. 2: 25.
—Adv. *θᾶπτον*. 5: 8.
Sound a trumpet, *σάλπιζω*.
Source, *πηγή*. 2: 7.
South, *μεσημβρία*. 7: 6.
Sovereignty, *ἀρχή*. 1: 2.
Speak, *λέγω*.—Speak the truth,
speak truly, *ἀληθεύω*. 7: 18.
Spear, *δόρυ*. 8: 18.
Specimen, part, *μέρος*. 5: 8.
Speed,—at full speed, *ἀνὰ κρά-
τος*. 8: 1.
Spend (of time), *διαγίγνομαι*.
10: 19.—Expend (of money),
δαπανῶ. 1: 8.—3: 3.
Spices, *ἀρώματα*. 5: 1.
Splendor, *λαμπρότης*. 2: 18.
Split, *σχίζω*. 5: 12.
Squander, *καθηδυναθῶ*. 3: 3.
Stand, *ἵστηκα* (in this sense in
the perf. pluperf. and 2d aor.
act. and throughout the mid.)
3: 2.—Stand armed, *τίθεμαι
τὰ ὅπλα*. 5: 14.—Stand asun-
der, *διῴσταμαι*. 8: 20.
Standard, *σημεῖον*. 10: 12.
Station, arrange, *τάττω*. 9: 31.
Stay, remain, *μένω*. 2: 21.
Steep, *ὄρθιος*. 2: 21.—*πρανής*.
5: 8. (Down hill opposed to
ὄρθιος, up hill.)
- Stone, *λίθος*. 5: 12.—Stone to
death, *καταπατρῶ*. 3: 2.—*κα-
ταλεύω*. 5: 14.
Strength, *ἰσχύς*. 8: 22.
Strong, *ἰσχυρός*. 5: 9.
Strongly, *ἰσχυρῶς*. 2: 21.
Struck,—am struck with terror,
ἐκπλήττομαι. 8: 20.
Subject, *ὑπήκοος*. 6: 6.
Subjugate, *καταστρέφω*. 9: 14.
Subsequently, *ὑστερον*.
Subsist upon, *διαγίγνομαι ἐσ-
θίων*. 5: 6.
Succeed, *καταπράττω*. 2: 2.—
Succeed another, *διαδέχο-
μαι*. 5: 2.
Successful,—am successful, for-
tunate, *εὐτυχῶ*. 4: 17.
Suffer, *πάσχω*. 9: 6.—*εὔ πάσχω*,
I receive favors. 3: 4.—Suf-
fer, permit, *έἰω*. 4: 7.
Sufficient, *ικανός*. 7: 7.
Summon, *παρακαλῶ*. 6: 5.
Sun, *ἥλιος*. 10: 15.
Superior,—become superior to,
περιγίγνομαι. 1: 10.
Superior to, *χρείτιων*. 7: 3.
Supper, *δεῖπνον*. — Without
supper, *ἄδειπνος*. 10: 19.—
Supper-time, *δόρηστος*. 10:
17.
Supply, *ἀφθονία*. 9: 15.
Support, *τροφή*. 1: 9.
Support, v. *τρέφω*. 1: 9.
Suppose, *νομίζω*. 2: 27.
Supposition,—on the supposi-
tion that, *ὥς c. particip.*
Surpass, am over and above,
περίεμι. 8: 13.—Surpass,
conquer, *νικῶ*. 9: 11. Sur-

pass, become over and above, περιγίγνομαι. 1: 10.
 Surprised, — am surprised, θαυμάζω. 3: 3.
 Surround, κυκλῶ. 8: 13.
 Suspect, ὑποπτεύω. 3: 1.
 Suspend, κρεμάννυμι. 2: 8.
 Suspicion, ὑποψία. 3: 21.
 Sweet, fine-flavored, ἡδύς. 9: 25.—Sweet-scented, εὐώδης. 5: 1.

T.

Table-companion, ὁμοτράπεζος. 8: 25.
 Take, λαμβάνω. 1: 2.—Take away, ἀφαιροῦμαι. 9: 19.—Take back, ἀπολαμβάνω. 4: 8.—Take beforehand, προκαταλαμβάνω. 3: 14.—Take any one captive, ζῶντά τινα αἰρῶ. 6: 2.—Take command, lead, στρατηγῶ. 3: 15.—Take counsel, βουλευομαι. 1: 4.—Take, lead, ἄγω. — Take under (one's protection), ὑπολαμβάνω.—Take vengeance upon, τιμωροῦμαι. 3: 4.
 Talent, τάλαντον. 7: 18.
 Talk, mere talk, φλυαρία. 3: 18.
 Tame, πρᾶος. 4: 9.
 Tamely, πρᾶως. 5: 14.
 Tanned skin, διφθέρα. 5: 10.
 Targeteer, πελταστής. 2: 9.
 Taste, γεύομαι. 9: 26.
 Tender, ἀπαλός. 5: 2.
 Tent, σκηνή. 2: 18.
 Tent-cover, σκέπασμα. 5: 10.
 Termination, τελευτή. 1: 1.

Terrified, — am terrified, ἐκπλήττομαι. 5: 13.—Am much terrified (lit. much terror is to me), φόβος πολὺς ἐστὶ μοι. 2: 18.

Than, ἤ. 1: 5.

That, denoting a subordinate declaration after the *verba sentiendi*, is generally expressed by the accus. and infinitive or participle: after verbs expressing or implying a declaration, (*verba declarandi*), ὅτι or ὥς with a finite mood is commonly used: that, so that, ὥς. 1: 5.—That, in order that, ὅπως, 1: 4.—ἵνα. 4: 18.—(After verbs of fearing) μή, like the Lat. ne.—At that time, τότε. 2: 12.—After that, εἴτα, ἔπειτα.

Then, τότε.—Then, after that, εἴτα, ἔπειτα: 3: 2.—Then indeed, ἐνθα δῆ. 8: 24.—Then, accordingly, (denoting an inference which follows naturally, in accordance with what might be expected), ἄρα. 7: 18.

There, ἐνταῦθα. 2: 1.—αὐτόθι. 4: 6.—ἐκεῖ. 8: 12.—ἐνθα. 5: 8.

Think, ἡγοῦμαι. 2: 4.—νομίζω.—οἶομαι, οἶμαι. (For the peculiar force of οἶμαι, see Lid. and Sc. sub. οἶομαι.)

This, οὗτος.—Of a person or thing present, οὗτοσι. 6: 6. Thracian, Θραξ. 1: 9.

Through, διὰ c. gen. 2: 5.

Throw, ῥίπτω. 5: 12.—ῥίπτω. 5: 8.

Thus, (as above-mentioned)
οὕτω, before a vowel, οὕτως.

1: 9. (As follows), ὡς. 6: 5.

—τοιάδε. 3: 2.

Till, πρὶν. 1: 10.

Time, χρόνος.—Long time, πολὺς χρόνος. 3: 2.—Proper time, high time, ὥρα. 3: 11.

—At that time, τότε. 2: 12.

—At the same time, ἅμα. 2: 9.

To; often expressed by the dat. without a preposition when motion is not denoted.—πρὸς c. acc. 1: 5.—ὥς (only before names of persons). 2: 4.—To, into, εἰς. 2: 8.—To, as far as to, ἐπὶ c. acc. 2: 5.—To the number of, εἰς. 2: 3.—To, up to, μέχρι or μέχρις.—To the region where, μέχρις οὗ. 7: 6.

Together, ὁμοῦ. 10: 8.

Toil, πονῶ. 9: 19.

Touch, ἅπτομαι. 5: 10.

Towards, ἐπὶ c. acc. 2: 17.—πρὸς c. acc. 4: 8.

Track, foot-print, ἔχνη. 6: 1.—Beaten track, στίβος.

Transport, transport-vessel, πλοῖον.

Treacherous, δόλιος. 4: 7.

Treasures, χρήματα.

Treat ill, κακῶς ποιῶ. 4: 8.

Treated,—to be treated as a friend, ἀγαπᾶσθαι. 9: 29.

Treaty, σπονδαί. 9: 8.—Make a treaty, σπένδομαι. 9: 7.

Tree, δένδρον. 2: 22.

Trial, κρίσις. 6: 5.

Trouble, give trouble, πράγματα παρέχω. 1: 11.

Troubled,—am greatly troubled, χαλεπῶς φέρω. 3: 3.—troubled, ἀνιδῶμαι. 2: 11.

True, ἀληθινός. 9: 17.

Truly, by the gods, μὰ τοὺς θεούς. 4: 8.

Trumpet sounds, σαλπίζει (impers.). 2: 17.

Trustworthy, πιστός.

Try, πειρῶμαι. 1: 7.—Try to force, compel, βιάζομαι. 3: 1.

Tunic, χιτῶν. 2: 16.

Turn about, face about, ἀναστρέφω. 10: 8.

U.

Uncovered, bare, ψιλός. 8: 6.

Under, ὑπὸ c. acc. (after a verb of motion). 8: 27.

Unjust, ἄδικος. 6: 8.—Unjust towards, ἄδικος πρὸς c. acc. 6: 8.

Unjustly, by unjust means, ἐκ τοῦ ἀδίκου. 9: 16.

Unobserved by, denoted by λανθάνω. 3: 17.—I do any thing unobserved by any one, λανθάνω τινὰ ποιῶν τι; or with less emphasis on the first word, λανθάνων τινὰ ποιῶ τι. Cf. τυγχάνω, φθάνω, διάγω.

Unprepared, ἀπαρασκευαστός. 1: 6. Less prepared, ἀπαρασκευαστότερος. 5: 9.

Unrequited, ἀχάριστος. 9: 18.

Unsparingly,—most unsparingly, ἀφειδέστατα. 9: 13.

Until, *πρίν*. 1: 10.—*τοσοῦτον χρόνον*—*ἕως*. 9: 11.
 Unwillingly, *ἄκων*. 3: 17.
 Up, *ἀνά*; I go up, *ἀναβαίνω*.—I go up upon, I ascend, *ἀναβαίνω ἐπὶ* c. acc. 2: 22.—Up to, *μέχρι* or *μέχρις*. 7: 6.
 Upon, *ἐπὶ* c. gen. (after a verb of rest). 2: 21.—*ἐπὶ* c. acc. (after a verb of motion). 2: 22.—Upon this, *ἐκ τούτου*. 2: 17.
 Upward, *ἄνω*. 2: 1.
 Urge, *κτελένω*.
 Use, v. *χράσμαι*. 3: 18.—Used to, denoted by the imperf. tense. Note, ch. 1; (2).
 Use,—for one's own private use, *εἰς τὸ ἴδιον*—*τινί*. 3: 3.
 Useful, *χρήσιμος*. 6: 1.

V.

Valuable, (worthy of much), *πολλοῦ ἄξιος*. 3: 12.—The (things) most valuable, *τὰ πλείστου ἄξια*. 4: 7.
 Variety,—of every variety, *παντοδαπός*. 2: 22.
 Vengeance,—take vengeance upon, *τιμωροῦμαι*. 3: 4.
 Venison, *ἐλάφεια* (*κρέα*). 5: 2.
 Very, *μάλα*.
 Vessel, ship, *ναῦς*;—vessel for wine, *βίκος* or *βίκος*. 9: 25.
 Victorious,—to be victorious, *νικᾶν*. 10: 4.
 Victory, *νίκη*. 8: 16.
 Village, *κώμη*. 4: 9.
 Vine, *ἄμπelos*. 2: 22.

Violently, *ἰσχυρῶς*. 5: 11.
 Virtue, *ἀρετή*.
 Voluntarily, (as a volunteer), *ἐθελοντής*. 6: 9.
 Voluntary, *ἐκών*. 1: 9.

W.

Wage war, *πολεμῶ*. 1: 5, 8, 9, 11.
 Wages, *μισθός*.
 Wagon, *ἄμαξα*. 5: 7.—Wagon-road, *ὁδὸς ἀμαξιτός*. 2: 21.
 Wall, fortress, *τείχος*. 4: 4.
 Wander, *πλανῶμαι*. 2: 25.
 Want; v. *δέομαι*.—Want little, *ὀλίγου δέω*. 5: 14.
 Want, s. *ἔνδεια*. 10: 18.
 War, *πόλεμος*. 5: 9.—Wage, carry on war, *πολεμῶ*.—Join in a war against, *συμπολεμῶ πρὸς* c. acc.
 War-chariot, *ἄρμα*. 2: 16.
 Ward off, *ἀλέξομαι*. 3: 6.
 Wares, *ἄνια*, *τά*. 2: 18.
 Waste in pleasure, *καθηδυσθῶ*. 3: 3.
 Watch-word, *σύνθημα*. 8: 16.
 Water, *ὕδωρ*. 5: 7.
 Way, road, *ὁδός*. 2: 13.
 Weak, *ἀσθενής*. 5: 9.
 Wealthy, *πλούσιος*. 9: 16.
 Wear, *φορῶ*. 8: 29.
 Weary,—grow weary, *ἀπαγορεύω*. 5: 3.
 Weep, *δακρύω*. 3: 2.
 Well, *εὖ*. 4: 8.—*καλῶς*. 2: 2.—To do well by, *εὖ ποιεῖν*. 6: 9.—To be well, to go well with, *καλῶς ἔχειν*. 8: 13.—

- Well-peopled, οἰκούμενος. 4: 1.—Well-watered, ἐπιρρύτος. 2: 22.
- Wet, βρέχω. 4: 17.
- What, τί, —ὃ τι (in an indirect question); — of what sort, qualis, οἷος. 3: 13. — For what, in what, τί. 3: 18. acc. syn.
- When,—at the time when, ὅτε. 2: 9.—When=after, ἐπει. 2: 1.—ἐπειδή. 3: 4.—*When* is often denoted by the partic. in Greek. When, (the definite time when), πηνίκα (interrog.); ἥνίκα (relat.). 8: 1.
- Whence, ὅθεν (relat.). 3: 17.
- Where (relat. adv.), οὕ. 2: 22. —ποῦ (interrog.); παῖ (interrog. with a verb of motion).
- Wherefore, οὖν (postpos.). 1: 6. It denotes an inference; ὥστε followed by the indicative denotes a consequence, a result, and may be rendered, *wherefore*, 1: 8.—δ' ὅ, *on account of which fact, for which reason*. 2: 21.—διὰ τοῦτο, *for this reason*. 2: 8.
- Wherever, ὅπη (with a verb of motion);—ὅπου (with a verb of rest). 3: 6.
- Whether, εἰ. 3: 5.—Whether—or, πότερον—ἤ. 4: 13.
- While, (in what time), ἐν ᾧ. 10: 10.—*While* is often denoted by the participle. e. g. πολεμούντων. 1: 8.
- Who, what, τίς, τι.—ὅστις, ἥτις, ὃ τι (in indirect questions).
- Whoever, ὅστις. 1: 5.
- Whole, ὅλος. 2: 17.—πᾶς with the article prefixed.
- Wholly, παντάπασιν. 2: 1.
- Why, τί, διὰ τί (in a direct question). δι' ὅ, δι' αἵ (relative). 3: 15.
- Width, εὖρος. 2: 23.
- Wife, γυναῖκα. 2: 12.
- Wild, ἄγριος. 2: 7.
- Wine, οἶνος. 2: 13.
- Wing, πτέρυξ. 5: 3.—κέρας (of an army, lit. horn). 10: 9.
- Wisdom, σοφία. 2: 8.
- Wish, βούλομαι. 1: 1.—ἐθέλω. 2: 26.
- With, σὺν (in company with): —μετὰ (participating with): —παρά c. dat. (by the side of). 1: 5.—The participles ἔχων, λαβών, φέρων, χρώμενος, may often be translated, *with*. 2: 3, 5, 6.—3: 4, 7:—ἀπό (lit. *from*, denoting the means). 1: 9.
- Withdraw, ἀποχωρῶ. 2: 9.
- Within, εἰσω c. gen. 2: 21.
- Without, ἔσω. 4: 5. (without = on the outside). — ἄνευ (without = destitute of) c. gen. 3: 11.—Without the knowledge of, λάθρα c. gen. 3: 8. — κενός (without = empty) c. gen. 8: 20. — Without order, ἄτακτος. 8: 2.
- Wonder, θαυμάζω. 10: 16.—

To be wondered at, θαυμασ-
τός. 9: 24.

Wood, ξύλον. 5: 12.

Work, ἔργον. 9: 18.

Worse, κάκιον. 9: 10.

Worsted,—to be worsted, μείον
ἔχειν. 10: 8.

Worth,—it is worth, δύναται. 5:
6.—Worth much, valuable,
πολλοῦ ἄξιος. 3: 12.

Worthy, ἄξιος.—Worthy of
admiration, ἀγαστός. 9:
24.

Wound, τιτρώσκω. 8: 26.

Write, γράφω. 6: 3.

Y.

Yet, ὅμως. 8: 23. (yet = nev-
ertheless).—ἔτι (yet = long-
er.—πώ (yet = up to this
time). 2: 26.—Not yet, οὐπω.
—No longer, οὐκέτι.

Yield, πείθομαι. 3: 6.

Young, νέος.—ώτερος,—ώτατος.
1: 1.

Z.

Zeal, προθυμία. 9: 18.

Zealous, πρόθυμος. 3: 19.

A LIST OF THE IRREGULAR VERBS

INVOLVED IN THESE EXERCISES, WITH THE PRINCIPAL PARTS
WHICH ARE USED BY THE ATTIC WRITERS.

ἄγαμαι, *I admire*, ἀγάσομαι, ἡγάσθην.

ἀγείρω, *I collect, assemble*, ἀγε-
ρῶ, aor. ἡγεῖρα, pass. perf.
ἀγήγεραμαι, aor. ἡγέσθην.

ἄγω, *I lead*, ἄζω, perf. ἤξα, aor.
ἡγαγον, pass. perf. ἡγμαι, aor.
ἡχθην, aor. mid. ἡγαγόμεν.

αἰρώ (έω), *I take*, αἰρήσω, ἤρηνκα,
aor. εἶλον, pass. ἤρημαι, ἤρέ-
σθην.

αἰσθάνομαι, *I perceive*, αἰσθή-
σομαι, ἥσθημαι, aor. ἥσθόμην.

ἀκούω, *I hear*, ἀκούσομαι, ἀκή-
κοα, ἤκουσα, pass. perf. and
aor. ἤκουσμαι, ἤκούσθην.

ἀλέξομαι, *I avert from myself*,
ἀλεξήσομαι, ἤλεξάμην.

ἄρπάζω, *I seize, snatch*, ἄρπάσω
and ἄρπάσομαι, ἤρπακα, aor.
ἤρπασα, pass. perf. and aor.
ἤρπασμαι, ἤρπασθην.

ἀφικνούμαι, *I arrive*, ἀφίξομαι,
ἀφίγμαι, ἀφικόμην.

ἄχθομαι, *I am weighed down*,
displeased, ἀχθέσομαι, ἤχθίσ-
σθην.

βαίνω, *I go, walk*, βήσομαι, βέ-
βηκα, aor. ἔβην.

βάλλω, *I cast*, βαλῶ, βέβληκα,
βέβλημαι, ἐβλήθην.

βούλομαι, *I wish*, βουλῆσομαι,
βεβούλημαι, ἐβουλήθην and
ἡβουλήθην.

γελῶ (άω), *I laugh*, γελάσομαι,
sometimes γελάσω, ἐγέλασα.

γίγνομαι, *I am born, become*,
γενήσομαι, γενήνημαι and γε-
γονα, ἐγενόμην.

γινώσκω, *I know*, γνώσομαι,
ἔγνωνκα, ἔγνων, perf. and aor.
pass. ἔγνωσμαι, ἐγνώσθην.

δέδοικα rarely δέδια, *I fear*, aor.
ἔδεια. Other tenses supplied
by φοβοῦμαι.

δείκνυμι, and δεικνύω, *I show*,
δείξω, δέδειχα, ἔδειξα, perf. and
aor. pass. δέδειγμαι, ἐδείχθην.

δέρω, *I flay*, δερῶ, aor. ἔδειρα.

δέομαι, *I want, I beg for*, δεήσο-
μαι, δεδέημαι, ἐδεήθην.

δέω, *I bind*, δήσω, δέδεκα, ἔδησα,
perf. and aor. pass. δέδεμαι,
ἐδέσθην.

διδράσκω, used only in composition, ἀπο-, δια-, ἐκ-, *I run away, skulk*, δράσσομαι, δέδρακα, ἔδραν.

δίδωμι, *I give*, δώσω, δέδωκα, aor. ἔδωκα (used chiefly in the sing.) ἔδων (used in the dual and plural indic. and in the other moods and particip.), perf. and aor. pass. δέδομαι, ἐδόθην.

δοκῶ, *I seem, think*, δόξω, ἔδοξα, δέδογμαι.

δύναμαι, *I am able*, δυνήσομαι, δεδύνημαι, ἐδυνήθην and ἡδυνήθην.

δύω, *I cause to enter, sink*, δύσω, δέδωκα, ἔδυσα, δέδυμαι, ἐδύθην;—δύνω and ἔδυν are more common than δύομαι, ἐδυσάμην in the intrans. sense.

εἰώ, see ἐώ.

ἔζομαι, poetic, see καθίζομαι.

ἐθέλω, *I will, wish*, ἐθελήσω, ἡθέληκα, ἡθέλησα.

εἶμι, *I am*, ἔσομαι, imperf. ἦν.

εἵμι, *I will go*, imperf. ἦειν and ἦα.

εἶρηκα, see φημι.

ἐλαύνω, *I drive*, fut. ἐλώ, ἐλήλακα, ἤλασα, ἐλήλαμαι, ἤλάθην.

ἐπαινῶ (εἶω), *I praise*, ἐπαινέσω, ἐπαινέσομαι—ἦνεκα—ἦνεσα—ἦνημαι—ἦνέθην.

ἐπιμέλομαι and **ἐπιμελοῦμαι**, *I care for*, ἐπιμελήσομαι, ἐπιμεμήλημαι, ἐπεμελήθην.

ἔπομαι, *I follow*, ἔφομαι, imperf. εἶπόμην.

ἔρχομαι, *I come, or go*, fut. εἵμι

rarely ἐλεύσομαι, ἐλήλυθα, aor. ἤλθον.

ἔρωτώ (άω), *I ask*, ἐρωτήσω, etc. aor. ἠρώμην.

ἐσθίω, *I eat*, fut. ἔδομαι, perf. ἐδήδοκα, aor. ἔφαγον, perf. and aor. pass. ἐδήδεσμαι, ἡδέσθην.

εὕρισκω, *I find*, εὕρήσω, εὕρηκα, aor. εὔρον, perf. and aor. pass. εὔρημαι, εὔρέθην.

ἔχω, *I have*, ἔξω, ἔσχηκα, imperf. ἔχον, aor. ἔσχον, perf. and aor. pass. ἔσχημαι, ἔσχεθην.

εἴω (άω), εἶασω, εἶλακα, εἶασα, aor. pass. εἶάθην.

ζεύγνυμι and **ζευγνύω**, *I join*, ζεύξω, ἔζευξα, perf. and aor. pass. ἔζευγμαι, ἐζεύχθην and ἐζύγην.

ἡδομαι, *I am pleased*, ἡσθήσομαι, ἡσθθην.

θαυμάζω, *I wonder at, I admire*, fut. mid.

θνήσκω, comm. ἀποθνήσκω, *I die*, ἀποθανοῦμαι, ἀποτέθνηκα, aor. ἀπέθανον.

ἵημι, *I send, throw*, ἦσω, εἶκα, aor. ἦκα used chiefly in the sing. indic.; for the dual and plural with the dependent moods and the particip., the aor. 2d is commonly used, εἶτον, εἶτην, εἶμεν, εἶτε, εἶσαν, or less common. ἔμεν, ἔτε, ἔσαν, subjunct. ᾶ, optat. εἶην, imperat. ἔς, infin. εἶναι, part. εἷς; aor. mid. εἶμην; perf. and aor. pass. εἶμαι, εἶθην and ἔθην.

ἰκνούμαι, comm. ἀφικ-, ἐξικ-, *I*

- come, ἵξομαι, ἵγμαι, ἰκόμεν (aor.).
- ἵστημι, *I cause to stand*, στήσω, ἕστησα, ἕστηκα present in meaning and intrans., ἐστήκειν, or εἰστήκειν imperf. in meaning and intrans.; 2d aor. ἕστην intrans.; perf. and aor. pass. ἕσταμαι, ἐστάθην, mid. ἵσταμαι *I stand*, also trans. *I set up for myself*, aor. ἐστήσάμην common trans.
- καθεζομαι, *I sit down*, fut. καθεδοῦμαι, imp. ἐκαθεζόμεν.
- καθεύδω, *I sleep*, καθευδήσω, imperf. καθευδόν, also ἐκάθευδον, rarely καθεῦδον.
- καλῶ (έω), *I call*, fut. καλῶ, κέκληκα, ἐκάλεσα, perf. and aor. pass. κέκλημαι, ἐκλήθην.
- κείμεναι, *I lie*, fut. κείσομαι, imperf. ἐκείμην, subjunct. etc. κέωμαι, κελίμην, κῆισο, κῆισθαι, κείμενος.
- κεράννυμι, and κεραννύω, *I mingle*, κεράσω and κερῶ, κέκρακα, ἐκέρασα, κέκραμαι, later πεκέρασμαι, ἐκράσθην and ἐκεράσθην.
- κλίνω, *I bend, incline*, κλινῶ, ἐκλινά, κέκλιμαι, ἐκλήθην.
- κρεμάννυμι, *I suspend*, κρεμάσω and κρεμῶ, ἐκρέμασα, ἐκρεμάσθην.
- κρινῶ, *I separate, judge*, κρινῶ, κέκρικα, ἐκρίνα, κέκριμαι, ἐκρίθην, ἐκρινάμην.
- κτίσομαι, *I acquire*, κτήσομαι, ἐκτησάμην, κέκτημαι and ἐκτημαι, *I have acquired* = *I possess*.
- κτείνω, comm. ἀποκτείνω, *I slay*, κτενῶ, ἔκτονα (perf. 2d), ἔκτεινα, less comm. ἔκτανον; for the perf. and aor. pass. τέθνηκα, and ἀπέθανον were commonly used.
- λαμβάνω, *I take*, λήψομαι, εἴληφα, aor. ἔλαβον, εἴλημμαι, ἐλήφθην.
- λανθάνω, *I escape notice, am concealed*, λήσω, λέληθα synonymous with the present, ἔλαθον.
- λέγω, *I say*, λέξω, λέλεγμαι, ἐλέχθην;—συλλέγω, *I collect*, συλλέξω, συνείλοχα, συνείλεγμαι, συνείλεχην, so in the other compounds which mean to collect, to choose.
- λείπω, *I leave*, λείψω, λέλοιπα, ἔλιπον.
- μανθάνω, *I learn*, μαθήσομαι, μεμάθηκα, ἔμαθον.
- μάχομαι, *I fight*, fut. μαχοῦμαι, less comm. μαχέσομαι, μεμάχημαι, ἐμαχεσάμην.
- μέλει, *it concerns*, μελήσει, μεμύληκε.
- μνήμημαι, *I remember*, μεμνήσομαι.
- μένω, *I remain*, μενῶ, μεμῆκα, ἔμεινα.
- νομίζω, *I think, suppose*, Att. fut. νομιῶ, νενόμικα, etc.
- οἶδα, *I know*, εἴσομαι, ᾔδειν plu-perf. in form. imperf. in meaning.
- οἶχομαι, *I am gone*, οἰχήσομαι,

ῥχόμην imperf. in form, generally an aorist in meaning.
 ὀλλυμι, comm. ἀπόλ- *I destroy*,
 lose, ὀλώ, ὀλώλεκα, perf. 2d
 ὀλώλα intrans., aor. ὤλεσα,
 aor. mid. ὤλόμην.

ὄραω see ὄρῶ.

ὀρύσσω or ὀρύττω, *I dig*, ὀρύξω,
 ὀρώρυχα, aor. ὥρυξα, ὀρώρυγ-
 μαι, ὥρυγην.

ὄρῶ, *I see*, imperf. ὥρων, aor.
 εἶδον, fut. ὄψομαι, perf. ἑώρα-
 κα, perf. pass. ἑώραμαι or ὤμ-
 μαι, aor. pass. ὤφθην.

ὀφείλω, *I owe*, οὐχί, ὀφειλήσω,
 aor. ὤφειλον, later ὀφελον used
 only in expressing a wish.

παίω, *I strike*, takes σ in the
 pass. perf. and aor.

πάσχω, *I feel, am affected*, πε-
 σομαι, πέπονθα, aor. ἔπαθον.

παύω, *I cause to cease*, παύσω,
 πέπαυκα, ἔπαυσα, πέπαυμαι,
 ἐπαύθην and ἐπαύσθην.

πείθω, *I persuade*, πείσω, πέ-
 πεικα, πέποιθα intrans. and
 present in meaning, *I trust*,
 aor. ἔπεισα, perf. and aor.
 pass. πέπεισμαι, ἐπέισθην.

πέτομαι, later, ὑπταμαι, *I fly*,
 πετήσομαι comm. πτήσομαι,
 aor. ἐπτόμην, less comm.
 ἐπτάμην, later ἔπτην.

πλήμπλημι, *I fill*, πλήσω, πέπληκα,
 ἔπλησα, πέπλημαι, ἐπλήσθην.

πίπτω, *I fall*, fut. πεσοῦμαι,
 perf. πέπτωκα, aor. ἔπεσον.

πλέω, *I sail*, πλεύσομαι, oftener
 πλεουσούμαι, πέπλευκα, ἔπλευ-
 σα, pass. takes σ.

πλήττομαι, *I am struck*, perf.
 πέπληγμαι, aor. ἐπλήγην, perf.
 2d act. πέπληγα (sometimes
 in a pass. sense). The other
 parts of the act. voice were
 supplied by πατάσσω, or πα-
 τάττω.

πορεύομαι, *I go, march*, πορεύ-
 σομαι, πεπόρευμαι, ἐπορεύ-
 θην.

ρύω, ῥύησμαι, seldom ῥεύσομαι,
 ῥέῳ ῥύηκα, aor. ῥέῳ ῥύην, seldom
 ῥέῳ ῥέυσα.

σαλπίζω, *I sound the trumpet*,
 σάλπιγξω, ἐσάλπιγξα.

σκέπτομαι, *I consider*, seldom
 used in the present and im-
 perf.; instead of it σκοπῶ or
 σκοποῦμαι and ἐσκόπουν or
 ἐσκοπούμην are more com-
 mon; fut. σκέψομαι, aor. ἐσ-
 κεψάμην, perf. ἔσκεμμαι.

στιάω, *I draw*, takes σ in the
 passive.

σπένδω, *I pour out (a libation)*,
 σπείσω, ἔσπεικα, ἔσπεισα; mid.
 σπένδομαι, *I make a treaty*.

στερῶ, commonly in the simple
 verb, στερίσκω, στερήσω, etc.

στρέφω, *I turn, twist*, στρέψω,
 ἔστρεφα, ἔστρεψα, ἔστραμμαι,
 ἐστρέφθην.

σφάζω or σφάττω, *I slay*, σφάξω,
 ἔσφαξα, ἔσφαγμαi, ἔσφαγην.

τάσσω or τάττω, *I arrange*, τάξω,
 τάταχα, ἔταξα, τέταγμαi, ἐτάχ-
 θην.

τίθημι, *I place*, θήσω, τέθεικα,
 aor. in the sing. indic. ἔθηκα,
 etc., in the dual and plur. indic.

and in the other moods, and particip. the 2d aor. ἔθετον, ἐθέτην, ἔθεμεν, etc.; perf. and aor. pass. τέθειμαι, ἐτέθην. τιτρώσκω, *I wound*, τρώσω, τίτρωμαι, ἐτρώθην. τρέπω, *I turn*, τρέψω, τέτροφα, ἔτρεψα, τέτραμμαι, ἐτρέφθην, ἐτρέπην comm. in the sense of the mid.: ἐτραπόμην, reflexive; ἐτρεψάμην *I routed*, *I put to flight*. τρέφω, *I nourish*, θρέψω, τέτροφα, ἔθρεψα, τέθραμμαι, ἐτρέφην. τρέχω, *I run*, θρέξομαι, comm. δραμοῦμαι, δεδράμηκα, aor. ἔδραμον. τρίβω, *I rub*, τρίψω, perf. and aor. pass. τέτριμμαι, ἐτρίφθην, comm. ἐτρίβην. τυγχάνω, *I obtain, hit, happen*, τεύξομαι, τετύχηκα, aor. ἔτυχον. ὑπισχνούμαι, *I promise*, ὑποσχέσσομαι, ὑπέσχημαι, ὑπέσχεθην. φαίνω, *I make to appear, show*, φανῶ, ἔφηνα, πέφασμαι, ἐφάνθην oftener ἐφάνην. φέρω, *I bear, carry*, fut. οἴσω, perf. ἐνήνοχα, perf. and aor. pass. ἐνήνεγμαι, ἤνέχθην, aor. act. ἤνεγκα, and ἤνεγκον. In the 1st pers. of these two aorists, and in the optat. the usage is very fluctuating;

but of the remaining forms, we find a preference given, in the act. to the infin. ἐνεγκεῖν, part. ἐνεγκών, and the 2d pers. sing. imperat. ἐνεγκε, all from the 2d aor.; while the other parts together with the whole of the mid. are taken from the 1st aor. Butt. φεύγω, *I flee*, φεύξομαι, πέφευγα, aor. ἔφυγον.

φημί, *I say*, fut. ἐρῶ, perf. εἶρηκα, perf. and aor. pass. εἶρημαι, ἐρρήθην and ἐρρέθην, aor. act. εἶπα or εἶπον. The 2d aor. was far more common. Of the 1st aor. the forms, εἶπας, εἶπατε and εἶπάτω were the most frequent, yet even these were constantly exchanged for the corresponding forms of the 2d aor. Butt. φθάνω, *I anticipate*, fut. φθήσομαι, perf. ἔφθακα, aor. ἔφθασα or ἔφθην.

φύω, *I produce*, φύσω, ἔφυσα, πέφυκα, 2d aor. ἔφυν. The last two forms are intransitive.

χρή, sub. χρῆ, optat. χρείη, infin. χρῆναι, part. χρεών (τό): fut. χρήσει, imperf. ἐχρῆν comm. χρῆν.

ᾠνοῦμαι, *I purchase*, ᾠήσομαι, etc., aor. ἐπριάμην.

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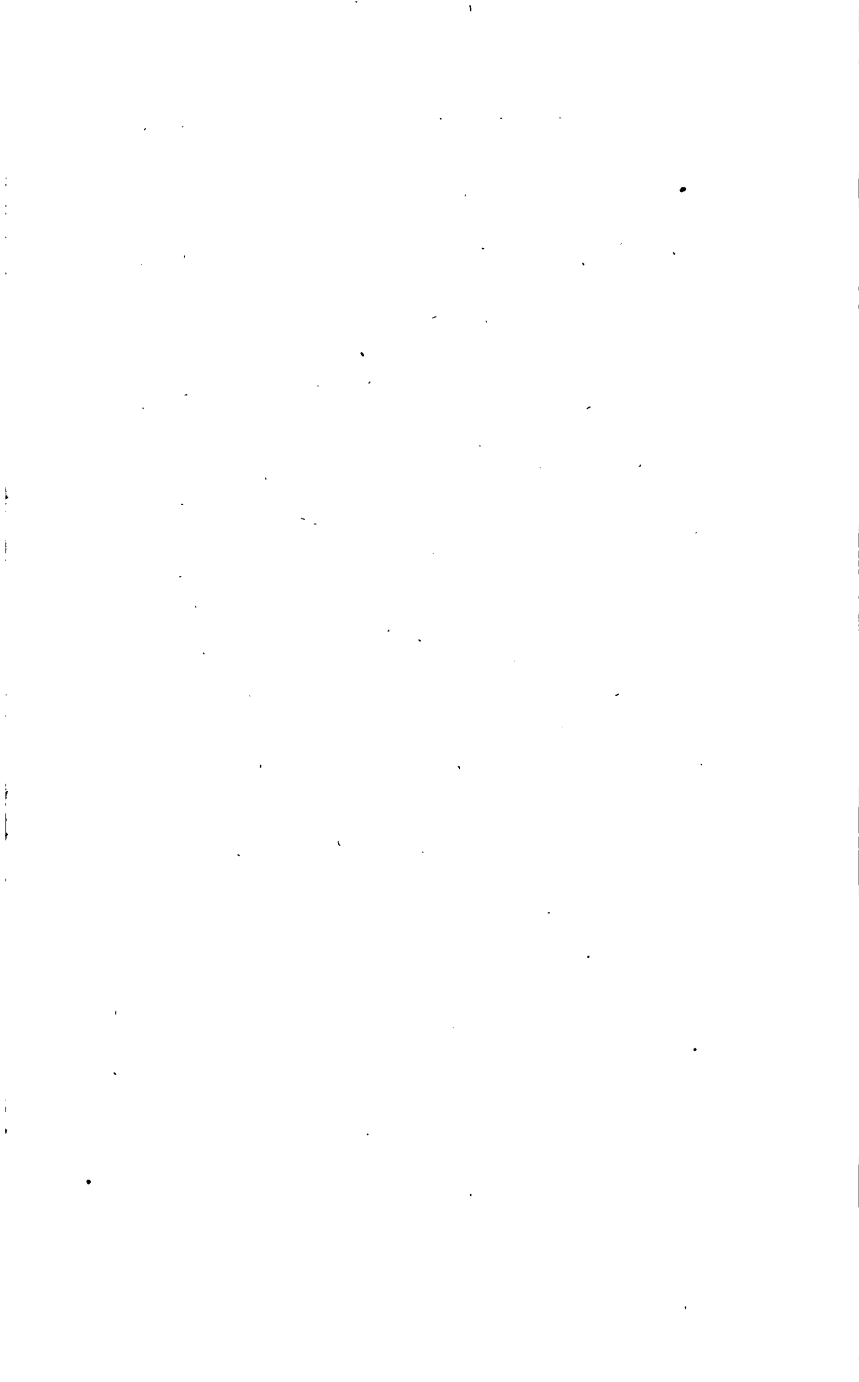
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THE
FIRST BOOK
OF
XENOPHON'S ANABASIS,
ACCORDING TO THE TEXT OF KRÜGER.



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ἀ. Δαρείον καὶ Παρυσάτιδος παῖδες γίνονται δύο, ¹
πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος. Ἐπεὶ δὲ
ἡσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετό
οἱ τῶ παίδε ἀμφοτέρῳ παρῆναι. Ὁ μὲν οὖν πρεσβύτερος ²
παρὼν ἐτύγχανε· Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς
αὐτὸν σατράπην ἐποίησε, καὶ στρατῆγόν δὲ αὐτὸν ἀπέδειξε
πάντων ὅσοι εἰς Καστωλοῦ πεδῖον ἀθροίζονται. Ἀναβαίνει
οὖν ὁ Κύρος λαβὼν Τισσαφέρην ὡς φίλον, καὶ τῶν Ἑλλή-
νων δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν
Ξενίαν Παρράσιον. Ἐπειδὴ δὲ ἐτελεύτησε Δαρεῖος καὶ κα- ³
τέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρης διαβάλλει
τὸν Κύρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλευοὶ αὐτῷ. Ὁ δὲ
πείθεται τε καὶ συλλαμβάνει Κύρον ὡς ἀποκτενῶν· ἡ δὲ μή-
τηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. Ὁ ⁴
δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλευέται ὅπως
μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασι-
λεύσει ἀντ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ
Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξη.
Ὅστις δ' ἀφικνοῖτο τῶν παρὰ βασιλείας πρὸς αὐτόν, πάντας ⁵
οὕτω διατιθεὶς ἀπεπέμπετο ὥςθ' ἐαντῷ μᾶλλον φίλους εἶναι

ἡ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς πολεμεῖν τε ἱκανοὶ εἶησαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ.

- 6 Τὴν δὲ Ἑλληνικὴν δύναμιν ἤθροίζεν ὡς μάλιστα ἐδύνατο ἐπικρυσπτόμενος, ὅπως ὅτι ἀπαρασκευαστότατον λάβοι βασιλεία. Ὡδε οὖν ἐποιεῖτο τὴν συλλογὴν. Ὅπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχαις ἐκάστοις λαμβάνειν ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρους ταῖς πόλεσι. Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρους τὸ ἀρχαῖον, ἐκ βασιλείας δεδομένα, τότε δ' ἀπέστησαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτων.
- 7 ἐν Μιλήτῳ δ' ὁ Τισσαφέρης προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀποστῆναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας στρατεύμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπωκότας. Καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν
- 8 στρατεύμα. Πρὸς δὲ βασιλεία πέμπων ἡξίου ἀδελφὸς ὦν αὐτοῦ δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρην ἄρχειν αὐτῶν· καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς οὐκ ἠσθάνετο, Τισσαφέρης δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμούντων. Καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ὧν Τισσαφέρης ἐτύγγανεν ἔχων.

- 9 Ἄλλο δὲ στρατεύμα συνελέγεται αὐτῷ ἐν Χερρόνησῳ τῇ κατατιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος ἦν Λακεδαιμόνιος, φηγὰς. Τούτῳ συγγεγόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς. Ὁ δὲ λαβὼν τὸ χρυσίον στρατεύμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ ἐπολέμει ἐκ Χερρόνησου ὀρμώμενος τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλληςπόντου οἰκοῦσι καὶ ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἑλληςποντιακαὶ πόλεις ἐκοῦσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στρατεύμα.

Ἀρίστιππος δὲ ὁ Θετταλὸς ἐτύγγανε ξένος ὢν αὐτῷ, καὶ 10
 πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν
 Κῦρον καὶ αἰτεῖ αὐτὸν εἰς διςχιλίους ξένους καὶ τριῶν μηνῶν
 μισθόν, ὡς οὕτω περιγερόμενος ἂν τῶν ἀντιστασιωτῶν. Ὁ
 δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἑξ μηνῶν
 μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς
 ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευσῇται. Οὕτω δὲ αὐ
 τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα.

Πρόξενον δὲ τὸν Βοιωτίον, ξένον ὄντα αὐτῷ, ἐκέλευσε 11
 λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισίδας
 βυλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πι-
 σιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνετο δὲ τὸν Στυμφάλιον καὶ
 Σωκράτην, τὸν Ἀχαιοόν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν
 ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τις-
 σαφέρει σὺν τοῖς φυγάσι τῶν Μιλησίων. Καὶ ἐποιοῦν οὕ-
 τως οὗτοι.

β'. Ἐπεὶ δ' ἐδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν μὲν 1
 πρόφασιν ἐποιεῖτο ὡς Πισίδας βυλόμενος ἐκβυλεῖν παντά-
 πασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρ-
 βαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στράτευμα· καὶ παραγ-
 γέλλει τῷ τε Κλεάρχῳ λαβόντι ἦκειν ὅσον ἦν αὐτῷ στράτευμα
 καὶ τῷ Ἀρίστιππῳ συναλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι
 πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς
 αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἦκειν παρήγ-
 γειλε λαβόντα τοὺς ἄνδρας, πλὴν ὅπόσοι ἱκανοὶ εἴησαν τὰς
 ἀκροπόλεις φυλάττειν. Ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολι- 2
 ορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύε-
 σθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ᾧ ἐστρα-
 τεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε.
 Οἱ δὲ ἡδέως ἐπέθορον· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες
 τὰ ὄπλα παρῆσαν εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν 3
 πόλεων λαβὼν παρεγένετο εἰς Σάρδεις, ὁπλίτας εἰς τετρακισ-
 χιλίους. Πρόξενος δὲ παρῆν ἔχων ὁπλίτας μὲν εἰς πεντακο-
 σίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ

ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιὸς ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς εἰς ἑπτακοσίους ἔχων ἄνδρας παρεγένετο· ἦν δὲ καὶ οὗτος καὶ 4 ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δέ, κατανοήσας ταῦτα καὶ μεῖζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἢ ἐδύνατο τάχιστα ἱππέας 5 ἔχων ὡς πεντακοσίους. Καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἤκουσε παρὰ Τισσαφέρνης τὸν Κύρον στόλον, ἀντιπαρεσκευάζετο.

Κῦρος δὲ ἔχων οὓς εἶρηκα ὥρμητο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμούςς τρεῖς, παρασάγγας εἴκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτου τὸ εὖρος δύο 6 πλέθρα· γέφυρα δὲ ἐπὶν ἐξευγμένη πλοίοις ἐπτά. Τοῦτον διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμόν ἕνα, παρασάγγας ὀκτώ, εἰς Κολοσσάς, πόλιν οἰκουμένην καὶ εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά· καὶ ἦκε Μένων ὁ Θετταλὸς ἔχων ὀπλίτας χιλίους καὶ πελταστὰς πεντακοσίους, 7 Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. Ἐντεῦθεν ἐξελαύνει σταθμούςς τρεῖς, παρασάγγας εἴκοσιν, εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κῦρος βασιλεία ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευνεν ἀπὸ ἵππων, ὁπότε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους. Διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. 8 Ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκροπόλει. Πεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὖρος εἴκοσι καὶ πέντε ποδῶν. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρον ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. 9 Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡτήθη εἰς τὴν μάχην ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βασιλεία καὶ τὴν

Κελαινῶν ἀκρόπολιν. Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος, φηγὰς, ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θοῤῃκας ὀκτακοσίους καὶ τοξότας Κρητὰς διακοσίους. Ἄμα δὲ καὶ Σωσίας παρῆν ὁ Συναρκόσιος ἔχων ὀπλίτας τριακοσίους, καὶ [Σοφαίνετος] ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῇ παραδείσῳ· καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς διςχιλίους.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, 10 εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινε ἡμέρας τρεῖς, ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν σλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δώδεκα, εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρᾳ. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, 11 παρασάγγας τριάκοντα, εἰς Καῦστρου πεδίου, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινε ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλεόν ἢ τριῶν μηνῶν· καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήγουν. Ὁ δὲ ἐλπίδας λέγων διῆγε καὶ δηλὸς ἦν ἀνιώμετος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον ἔχοντα μὴ ἀποδιδόναι. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα ὁ Συναρκόσιος 12 γυνὴ τοῦ Κιλίκων βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. Τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν. Ἐῖχε δὲ ἡ Κίλισσα καὶ φυλακὴν περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίου· ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσι. Ἐντεῦθεν ἐξελαίνει σταθμοὺς 13 δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἶνον κεράσας αὐτήν.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, 14 εἰς Τυριαῖον, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινε ἡμέρας τρεῖς. Καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου ἐπιδείξαι τὸ

- στράτευμα ἑαυτῇ· βουλόμενος οὖν ἐπιθεῖξαι ἐξέτασιν ποι-
 15 εῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. Ἐκέ-
 λευσε δὲ τοὺς Ἑλλήνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω
 ταχθῆναι καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ.
 Ἐτάχθησαν οὖν ἐπὶ τετάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων
 καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου,
 16 τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. Ἐθεώρει οὖν ὁ Κῦρος
 πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλαντον τεταγμένοι
 κατ' ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἑλλήνας, παρελαύ-
 νων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. Εἶχον δὲ
 πάντες κράνη χαλκᾶ καὶ χιτῶνας φοινικοῦς καὶ κνημίδας καὶ
 17 τὰς ἀσπίδας ἐκκεκαθαρμένας. Ἐπειδὴ δὲ πάντας παρήλασε,
 στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος μέσης πέμψας Πίγρητα
 τὸν ἑρμηνέα παρὰ τοὺς στρατηγούς τῶν Ἑλλήνων ἐκέλευσε
 προβαλέσθαι τὰ ὄπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα.
 Οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε,
 προβαλλόμενοι τὰ ὄπλα ἐπήεσαν. Ἐκ δὲ τούτου θᾶττον
 προϊόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο
 18 τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. Τῶν δὲ βαρβάρων φόβος
 πολὺς καὶ ἄλλοις καὶ ἡ τε Κίλισσα ἔφηνεν ἐκ τῆς ἄρμαμά-
 ξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφηνον· οἱ
 δὲ Ἕλληνες σὺν γέλῳ ἐπὶ τὰς σκηνάς ἦλθον. Ἡ δὲ Κίλισσα
 ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος
 ἐθαύμαζε. Κῦρος δὲ ᾔσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρ-
 βάρους φόβον ἰδὼν.
- 19 Ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς, παρασάγγας εἴκοσιν,
 εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε
 τρεῖς ἡμέρας. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας στα-
 θμούς πέντε, παρασάγγας τριάκοντα. Ταύτην τὴν χώραν
 20 ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὔσαν. Ἐν-
 τεῦθεν ὁ Κῦρος τὴν Κίλισσαν εἰς Κιλικίαν ἀποπέμπει τὴν
 ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων
 εἶχε καὶ αὐτὸν Μένονα τὸν Θεσσαλόν. Κῦρος δὲ μετὰ τῶν
 ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμούς τέτταρας, παρα-

σάγγας εἴκοσι καὶ πέντε πρὸς Δάαν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσῃν Μεγαφέρνην, φοινικιστὴν βασιλείον, καὶ ἕτερόν τινα τῶν ὑπάρχων [δυνάστην], αἰτίαςάμενος ἐπιβουλεύειν αὐτῷ.

Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ 21 εἰσβολὴ ἦν ὁδὸς ἀμαξιτός, ὁρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυνεν. Ἐλέγετο δὲ καὶ Συνέννεσιν εἶναι ἐπὶ τῶν ἄκρων φυλάττοντα τὴν εἰσβολήν· δι' ὃ ἔμεινεν ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς εἴη Συνέννεσις τὰ ἄκρα, ἐπεὶ ἦσθετο τό τε Μένωνος στρατεύμα ὅτι ἤδη ἐν Κιλικίᾳ ἦν εἶσω τῶν ὁρέων καὶ ὅτι τριήρεις ἦκουσ περιπλεύσας ἀπ' Ἰωρίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. Κῦρος 22 δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος καὶ εἶδε τὰς σκηνὰς οὐ ἐφύλαττον οἱ Κίλικες. Ἐντεῦθεν δὲ κατέβαιναν εἰς πεδῖον μέγα καὶ καλὸν καὶ ἐπὶ ὄρντον καὶ δένδρων παντοδαπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίην καὶ κέγχρον καὶ πυρούς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν. Καταβάς δέ, διὰ τούτου τοῦ πεδίου 23 ἤλασε σταθμὸν τέτταρας, παρασάγγας πέντε καὶ εἴκοσιν, εἰς Ταρσός, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἦσαν τὰ Συνεννέσιος βασιλεία τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύνθος ὄνομα, εὖρος δύο πλέθρων. Ταύτην τὴν πόλιν ἀξέλιπον οἱ ἐνοικοῦντες 24 μετὰ Συνεννέσιος εἰς χωρίον ὄχυρόν ἐπὶ τὰ ὄρη, πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς.

Ἐπύαξα δὲ ἡ Συνεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέ- 25 ρας εἰς Ταρσοὺς ἀφίκετο. Ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῇ εἰς τὸ πεδῖον δύο λόγοι τοῦ Μένωνος στρατεύματος ἀπόλοντο. Οἱ μὲν ἔφασαν ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλικίων, οἱ δέ, ὑπολειφθέντας καὶ οὐ δυναμένους εὐρεῖν τὸ

- ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἴτα πλανωμένους ἀπολέ-
 26 σθαι. Ἦσαν δὲ οὗτοι ἑκατὸν (ἑκαστος) ὀπλίται. Οἱ δ' ἄλλοι ἐπειδὴ ἦγον, τὴν τε πόλιν τοὺς Ταρσούς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασιλεία τὰ ἐν αὐτῇ. Κῦρος δὲ ἐπεὶ εἰσῆλασεν εἰς τὴν πόλιν, μετεπέμπετο Σύνεττιν πρὸς αὐτόν· ὁ δὲ οὔτε πρότερον οὐδενί πω κρείττονι αὐτοῦ εἰς χεῖρας ἔλθειν ἔφη οὔτε τότε Κύρῳ ἵεναι
 27 ἤθελε, πρὶν ἢ γυνὴ αὐτόν ἐπεισε καὶ πίστει εἴλαβε. Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοισι, Σύνεττις μὲν Κύρῳ ἔδωκε χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος δὲ ἐκείνῳ δῶρα ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτόν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν καὶ τὴν χώραν μηκέτι ἀρπάζεσθαι, τὰ δὲ ἡρπασμένα ἀνδράποδα, ἣν πον ἐντυγχάνωσιν, ἀπολαμβάνειν.
- 1 γ'. Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἰκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἵεναι τοῦ πρόσω· ὑπώπτενον γὰρ ἦδη ἐπὶ βασιλείᾳ ἵεναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵεναι· οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑπο-
 2 ζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προΐεναι. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι, ὕστερον δ', ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. Καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἑστώς· οἱ δέ, ὁρῶντες ἐθαύμαζον καὶ ἐσιώπων· εἴτα ἔλεξε τοιαύδε.
- 3 Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. Ἐμοὶ γὰρ Κῦρος ξένος ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρευκοίς· οὗς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἑμοί, ἀλλ' οὐδὲ καθηδυνάθησα, ἀλλ' εἰς ὑμᾶς
 4 ἑδαπάνων. Καὶ πρῶτον μὲν ἐπὶ τοὺς Θερᾶκας ἐπολέμησα καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερῶν ῥοῆσου αὐτοὺς ἐξελαύνων, βουλομένους ἀφαιρεῖσθαι τοὺς

ἐνοικοῦντας Ἑλλήνας τὴν γῆν. Ἐπειδὴ δὲ Κύρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμεν, ἵνα, εἴ τι δέοιτο, ὠφελοῖν αὐτὸν ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε 5 συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι ἢ πρὸς ἐκείνον ψευδόμενον μεθ' ὑμῶν ἵεναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὃ, τι ἂν δέῃ πείσομαι. Καὶ οὐποτε ἔρεϊ οὐδεὶς, ὡς ἐγὼ Ἑλλήνας ἀγαγὼν εἰς τοὺς βαρβάρους προδόντας τοὺς Ἑλλήνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην· ἀλλ' ἐπεὶ ὑμεῖς 6 οὐκ ἐθέλετε πείθεσθαι οὐδὲ ἔπεισθαι, ἐγὼ σὺν ὑμῖν ἔφομαι καὶ ὃ, τι ἂν δέῃ πείσομαι. Νομίζω γάρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν εἶναι τίμιος ὅπου ἂν ᾧ, ὑμῶν δ' ἔρημος ὧν οὐκ ἂν ἱκανὸς εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι οὐτ' ἂν ἐχθρὸν ἀλεῖσθαι. Ὡς ἐμοῦ οὖν ἰόντος ὅπη ἂν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε.

Ταῦτα εἰπὼν· οἱ δὲ στρατιῶται οἱ τε αὐτοῦ ἐκείνου καὶ 7 οἱ ἄλλοι ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ διςχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. Κύρος δὲ τούτοις ἀπορῶν τε καὶ 8 λυπούμενος μετεπέμπετο τὸν Κλεάρχον· ὁ δὲ ἵεναι μὲν οὐκ ἤθελε, λάθρᾳ δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν, ὡς κατασχησμένων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἵεναι. Μετὰ 9 δὲ ταῦτα συναγαγὼν τοὺς τε μεθ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον ἔλεξε τοιάδε.

Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὐτε γὰρ ἡμεῖς ἔτι ἐκείνου στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὐτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης. Ὅτι μέντοι ἀδικεῖσθαι 10 νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ

- οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον, αἰσχυνόμενος, ὅτι σύν-
 οῖδα ἑμαντῷ πάντα ἐψευσμένους αὐτόν, ἔπειτα καὶ δεδιώς μὴ
- 11 λαβὼν με δίκην ἐπιθῇ ὧν νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι. Ἐμοὶ
 οὗν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν
 αὐτῶν, ἀλλὰ βουλευέσθαι ὅ,τι χρή ποιεῖν ἐκ τούτων. Καὶ
 ἕως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι ὅπως ὥς
 ἀσφαλέστατα μενοῦμεν· εἴτε ἤδη δοκεῖ ἀπιέναι, ὅπως [ὥς]
 ἀσφαλέστατα ἄπιμεν καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ
- 12 γὰρ τούτων οὔτε στρατηγοῦ οὔτε ιδιώτου ὄφελος οὐδέν. Ὁ
 δ' ἀνὴρ πολλοῦ μὲν ἄξιος φίλος ᾧ ἂν φίλος ᾗ, χαλεπώτατος
 δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾗ. Ἔτι δὲ δύναμιν ἔχει καὶ
 πεζὴν καὶ ἰππικὴν καὶ ναυτικὴν, ἣν πάντες ὁμοίως ὀρῶμεν
 τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐ-
 τοῦ καθῆσθαι. Ὡς τε ὥρα λέγειν ὅ,τι τις γινώσκει ἄριστον
 εἶναι.
- 13 Ταῦτα εἰπὼν ἐπαύσατο. Ἐκ δὲ τούτου ἀνίσταντο οἱ
 μὲν ἐκ τοῦ αὐτομάτου, λέγοντες ἃ ἐγίνωσκον, οἱ δὲ καὶ ὑπ'
 ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες οἷα εἴη ἀπορία ἄνευ τῆς
- 14 Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι. Εἷς δὲ δὴ εἶπε, προς-
 ποιούμενος σπενύδειν ὥς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα,
 στρατηγούς μὲν ἐλέσθαι ἄλλους ὥς τάχιστα, εἰ μὴ βούλεται
 Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι· ἡ δ' ἀγορὰ
 ἦν ἐν τῷ βαρβαρικῷ στρατεύματι· καὶ συσकुεναίεσθαι· ἐλ-
 θόντας δὲ Κύρον αἰτεῖν πλοῖα, ὥς ἀποπλέοισιν· ἐὰν δὲ μὴ
 διδῷ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον, ὅστις ὥς διὰ φιλίας
 τῆς χώρας ἀπάξει. Ἐὰν δὲ μὴδὲ ἡγεμόνα διδῷ, συντάτ-
 τεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφόμενους
 τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε ὁ Κύρος μήτε οἱ Κίλικες
 καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἡρ-
 πακότες.
- 15 Οὗτος μὲν δὴ ταιαῦτα εἶπε· μετὰ δὲ τοῦτον Κλέαρχος
 εἶπε τοσοῦτον. Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν
 στρατηγίαν μὴδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ

τοῦτο οὐ ποιητέον· ὥς δὲ τῷ ἀνδρὶ ὃν ἂν ἔλθοις πείσομαι ἢ δυνατόν μάλιστα, ἵνα εἰδῇτε ὅτι καὶ ἀρχεσθαι ἐπίσταμαι, ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων.

Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν 16 τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥς περ πάλιν τὸν στόλον Κύρῳ μὴ ποιουμένον, ἐπιδεικνὺς δὲ ὡς εὐήθες εἴη ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα τὴν πρᾶξιν. Εἰ δέ τι καὶ τῷ ἡγεμόνι πιστεύουμεν ᾧ ἂν Κύρος δῶ, τί κωλύει καὶ τὰ ἄκρα ἡμῶν κελεύειν Κύρον προκαταλαμβάνειν; Ἐγὼ [μὲν] 17 γὰρ ὁκνοίην μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῶν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ [ἂν] δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ οἶόν τε ἔσται ἐξελθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπὼν Κύρον λαθεῖν αὐτὸν ἀπελθών, ὃ οὐ δυνατόν ἐστιν. Ἄλλ' ἔγωγέ φημι 18 ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρον οὔτινες ἐπιτήδευοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκεῖνον τί βούλεται ἡμῶν χρῆσθαι, καὶ εἰ μὲν ἢ πρᾶξις ἢ παραπλησία οἶα περ καὶ πρότερον ἐχρήτο τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· εἰ δὲ μείζων ἢ πρᾶξις τῆς πρόσθεν φαίνεται καὶ 19 ἐπιπονωτέρα καὶ ἐπικινδυνωτέρα, ἀξιοῦν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα καὶ ἀπύοντες ἀσφαλῶς ἂν ἀπίοιμεν· ὅ,τι δ' ἂν πρὸς ταῦτα λέγῃ ἀπαγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλεύεσθαι.

Ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμ- 20 πουσιν, οἱ ἡρώτων Κύρον τὰ δόξαντα τῇ στρατιᾷ. Ὁ δ' ἀπεκρίνατο ὅτι ἀκούοι Ἀβροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς. Πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· καὶ μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. Ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ ἀναγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία μὲν ἦν ὅτι ἄγει 21

πρὸς βασιλέα, ὅπως δὲ ἐδόκει ἐπεσθαι. Προσαιοῦσι δὲ μισθὸν ὁ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ· οἱ δὲ ἐπὶ βασιλέα ἄγει οὐδὲ ἐνταῦθα ἤκουεν οὐδεὶς ἔν γε τῷ φανερόῳ.

- 1 δ'. Ἐντεῦθεν ἐξελαύνει σταθμούςς δύο, παρασάγγας δέκα, ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία πλέθρα. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα, παρασάγγας πέντε, ἐπὶ τὸν Πύραμον ποταμόν, οὗ τὸ εὖρος στάδιον. Ἐντεῦθεν ἐξελαύνει σταθμούςς δύο, παρασάγγας πεντεκαίδεκα, εἰς Ἰσοῦς, τῆς Κιλικίας ἐσχάτην πόλιν, ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην
- 2 καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες, τριάκοντα καὶ πέντε, καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἠγεῖτο δ' αὐτῶν Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτι Τισσαφέρνει
- 3 φίλῃ ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. Παρῇν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετὰ πεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὀπλίτας, ὧν ἑστρατήγει παρὰ Κύρῳ. Αἱ δὲ νῆες ὥρμον κατὰ τὴν Κύρου σκηνήν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον παρὰ Κύρου, τετρακόσιοι ὀπλῖται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα.
- 4 Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα, παρασάγγας πέντε, ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα δύο τεῖχη, καὶ τὸ μὲν ἔσωθεν (τὸ) πρὸ τῆς Κιλικίας Συνένσεις εἶχε καὶ Κιλικίων φυλακή, τὸ δὲ ἔξω πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. Διὰ μέσον δὲ ῥεῖ τούτων ποταμὸς Κέρσος ὄνομα, εὖρος πλέθρου. Ἄπαν δὲ τὸ μέσον τῶν τευχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βίᾳ· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεῖν δ' ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τεύχεσιν
- 5 ἀμφοτέροις ἐφειστήκεισαν πύλαι. Ταύτης οὖν ἕνεκα τῆς παρόδου Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβι-

βάσειεν εἴσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρελθοῖεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾤετο ποιήσεν τὸν Ἀβροκόμαν ὁ Κῦρος, ἔχοντα πολὺν στρατεύμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.

Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἕνα, παρασάγ- 6
γας πέντε, εἰς Μυριάνδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὄρμον αὐτοῦ· οὐκ ἄλλες πολλαί. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ 7
Ξενίας ὁ Ἀρχάς, στρατηγός, καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστον ἄξια ἐνθήμενοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες, ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας ὡς ἀπινότιας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα εἶα Κῦρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' οὖν ἦσαν ἀφανεῖς, διῆλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν εὗχοντο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ᾤχτειρον εἰ ἀλώσοιντο. Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἀπολελοίπασιν 8
ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπῃ οἴχονται· οὔτε ἀποφεύγασιν· ἔχω γὰρ τριήρεις ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον. Ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεὶς ὡς ἐγώ, ἕως μὲν ἂν παρῇ τις, χρῶμαι, ἐπειδὴν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυνῶ. Ἀλλὰ ἴοντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς· περὶ ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναικας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στεργήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἔνεκα περὶ ἐμὲ ἀρετῆς. Καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθηνότερος 9
ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας, παρα-

- σάγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ εὖρος πλέ-
 θρον, πλήρη δ' ἰχθύων μεγάλων καὶ πρᾶέων, οὓς οἱ Σύροι
 θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων οὐδὲ τὰς περιστεράς.
 Αἱ δὲ κῶμαι ἐν αἷς ἐσκήρουν Παρυσάτιδος ἦσαν εἰς ζώνην
 10 δεδομένοι. Ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε, παρασάγγας
 τριάκοντα, ἐπὶ τὰς πηγὰς τοῦ Λαράδακος ποταμοῦ, οὗ τὸ
 εὖρος πλέθρον. Ἐνταῦθα ἦσαν τὰ Βελέσνος βασιλεία τοῦ
 Συρίας ἄρξαντος, καὶ παράδεισος πάνν μέγας καὶ καλός,
 ἔχων πάντα ὅσα ὦραι φύουσι. Κῦρος δ' αὐτὸν ἐξέκοψε καὶ
 τὰ βασιλεία κατέκτανσεν.
- 11 Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας πεντε-
 καίδεκα, ἐπὶ τὸν Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων
 σταδίων· καὶ πόλις αὐτόθι ὤκειτο μεγάλη καὶ εὐδαιμών,
 Θάψακος ὀνόματι. Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ
 Κῦρος μεταπεμφάμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων ἔλε-
 γεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ
 κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπέειν
- 12 ἔπασθαι. Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα·
 οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν
 αὐτοὺς πάλαι ταῦτ' εἰδότας κρύνπειν, καὶ οὐκ ἔφασαν ἵναί,
 εἰ μὴ τις αὐτοῖς χρήματα διδῶ, ὥς περ καὶ τοῖς προτέροις
 μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα
 οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου.
 Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ
 ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα
 ἦκωσι, καὶ τὸν μισθὸν ἐντελῇ, μέχρι ἂν καταστήσῃ τοὺς Ἑλ-
- 13 ληνας εἰς Ἰωρίαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ
 οὕτως ἐπείσθη. Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν
 οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε
 τὸ αὐτοῦ στρατεύμα χωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε.
- 14 Ἄνδρες, εἰ μὲν ἐμοὶ πεισθῇτε, οὔτε κινδυνεύσαντες οὔτε
 πονήσαντες τῶν ἄλλων πλεόν προτιμήσεσθε στρατιωτῶν ὑπὸ
 Κύρῳ. Τί οὖν κελεύω ποιῆσαι; Νῦν δεῖται Κῦρος ἔπασθαι
 τοὺς Ἑλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὑμᾶς χρῆναι δια-

βῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι ὅ,τι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. Ἦν μὲν γὰρ ψηφίσωνται ἔπε- 15
σθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ διαβαίνειν, καὶ
ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἴσεται Κύρος καὶ ἀπο-
δώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἦν δ' ἀποψηφίσωνται
οἱ ἄλλοι, ἅπμεν μὲν ἅπαντες [εἰς] τοῦμπαλιν, ὑμῖν δὲ ὡς
[μόνοις πειθομένοις] πιστοτάτοις χρήσεται καὶ εἰς φρούρια
καὶ εἰς λοχογίας, καὶ ἄλλον οὔτινος ἂν δέησθε οἶδα ὅτι ὡς
φίλου τεύξεσθε Κύρον.

Ἀκούσαντες ταῦτα ἐπεΐθοντο καὶ διέβησαν πρὶν τοὺς ἄλ- 16
λους ἀποκρίνασθαι. Κύρος δ' ἐπεὶ ἤσθητο διαβεβηκότας,
ἤσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν· Ἐγὼ μὲν,
ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέ-
σετε ἐμοὶ μελήσει, ἢ μηκέτι με Κύρον νομίζετε. Οἱ μὲν δὴ 17
στρατιῶται ἐν ἐλπίσι μεγάλαις ὄντες εὖχοντο αὐτὸν εὐτυχῆσαι·
Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμπαι μεγαλοπρεπῶς. Ταῦτα
δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στρατεύμα
αὐτῷ ἅπαν. Καὶ [τῶν] διαβαινόντων τὸν ποταμὸν οὐδεὶς
ἐβρέχθη ἀνωτέρω τῶν μαστῶν ὑπὸ τοῦ ποταμοῦ. Οἱ δὲ 18
Θαψακηνοὶ ἔλεγον ὅτι οὐκ ὀπίσθ' οὗτος ὁ ποταμὸς διαβατὸς
γένοιτο πεζῇ εἰ μὴ τότε, ἀλλὰ πλοίοις, ἃ τότε Ἀβροκόμας
προῖων κατέκλυσεν, ἵνα μὴ Κύρος διαβῇ. Ἐδόκει δὲ θεῖον
εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασι-
λεύσοντι. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμούς 19
ἐννέα, παρασάγγας πεντήκοντα· καὶ ἀφικνοῦνται πρὸς τὸν
Ἀράξην ποταμόν. Ἐνταῦθα ἦσαν κῶμαι πολλάι, μεστὰι σί-
τον καὶ οἶνον. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτί-
σαντο.

ε'. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην 1
ποταμὸν ἐν δεξιᾷ ἔχων σταθμούς ἐρήμους πέντε, παρασάγγας
τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ
πεδῖον ἅπαν ὁμαλὸν ὥσπερ θάλαττα, ἀψιπθίου δὲ πλήρες· εἰ
δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη
ὥσπερ ἀρώματα· δένδρον δ' οὐδὲν ἐνῆν· θηρία δὲ παντοῖα, 2

- πλείστοι μὲν ὄνοι ἄγριοι, οὐκ ὀλίγοι δὲ στρουθοὶ οἱ μεγάλοι· ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες. Ταῦτα δὲ τὰ θηρία οἱ ἱππεῖς ἐδίωκον ἐνίοτε. Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν ἕστασαν· πολὺ γὰρ τῶν ἱππων ἔτρεχον θῦλλον· καὶ πάλιν ἐπεὶ πλησιάζοιεν οἱ ἵπποι ταὐτὸν ἐποίουν· καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διασιάντες οἱ ἱππεῖς θηρῶεν διαδεχόμενοι τοῖς ἵπποις. Τὰ δὲ κρέα τῶν ἀλισκομένων ἦν
- 3 παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. Στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἱππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπέσπα φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν ἄρασα ὥσπερ ἰστίῳ χρωμένη. Τὰς δὲ ὠτίδας, ἂν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ ὥσπερ πέρδικες καὶ ταχὺ ἀπαγορεύονσι. Τὰ δὲ κρέα αὐτῶν ἤδιστα ἦν.
- 4 Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μασκᾶν ποταμόν, τὸ εὖρος πλεθριαῖον. Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιεῤῥεῖτο δ' αὐτὴ ὑπὸ τοῦ Μασκᾶ κύκλῳ. Ἐνταῦθ' ἔμειναν ἡμέρας
- 5 τρεῖς καὶ ἐπεσιτίσαντο. Ἐντεῦθεν ἐξελαύνει σταθμούς ἐρήμους τρεῖς καὶ δέκα, παρασάγγας ἐνεήκοντα, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ τοῦ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο δένδρον οὐδέν, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους ἀλείας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἤγον
- 6 καὶ ἐπώλουν καὶ ἀνταγοράζοντες σῖτον ἕζων. Τὸ δὲ στρατεύμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Ἀνδία ἄγορᾳ ἐν τῷ Κύρου βαρβαρικῷ, τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. Ὁ δὲ σίγλος δύναται ἐπὶ τὰ ὀβολοὺς καὶ ἡμιστόλιον Ἀττικούς· ἡ δὲ καπίθη δύο χοίникаς Ἀττικὰς ἐχῶρει. Κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγίγνοντο.
- 7 Ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνυ μακροὺς ἤλαυνεν, ὅποτε ἢ πρὸς ὕδωρ βούλοιτο διατελεῖσαι ἢ πρὸς χιλόν.

Καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις
 δυσπορεύτου ἐπέστη ὁ Κῦρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις
 καὶ εὐδαιμονεστάτοις καὶ ἔταξε Γλοῦν καὶ Πίγρητα λαβόντας
 τοῦ βαρβαρικοῦ στρατοῦ συνεκβιβάζειν τὰς ἀμάξας. Ἐπεὶ 8
 δ' ἐδύκουν αὐτῷ σχολαίως ποιεῖν, ὥςπερ ὁργῇ ἐκέλευσε
 τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς
 ἀμάξας. Ἐνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι.
 Ῥίψαντες γὰρ τοὺς πορφυροῦς κἀνδύς ὅπου ἔτυχεν ἕκαστος
 ἐστηκώς, ἵεντο ὥςπερ ἂν δράμοι τις περὶ νίκης καὶ μάλα
 κατὰ πρᾶνους γηλόφον, ἔχοντες τούτους τε τοὺς πολυτελεῖς
 χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἱνιοὶ δὲ καὶ στρεπτοὺς
 περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν· εὐθὺς δὲ
 σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θᾶττον ἢ ὥς τις ἂν
 ᾤετο μετεώρουν ἐξεκόμισαν τὰς ἀμάξας. Τὸ δὲ σύμπαν δὴ 9
 λος ἦν Κῦρος ὡς σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ διατρίβων
 ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέ-
 ζετο, νομίζων, ὅσῳ μὲν ἂν θᾶττον ἔλθοι, τοσούτῳ ἀπαρα-
 σκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαιότερον, το-
 σούτῳ πλέον συναγείρεσθαι βασιλεῖ στράτευμα. Καὶ συνι-
 δεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἡ βασιλέως ἀρχὴ πλήθει μὲν
 χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν
 καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενέας, εἴ τις διὰ ταχέων
 τὸν πόλεμον ποιοῖτο.

Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους 10
 σταθμοὺς ἦν πόλις εὐδαιμών καὶ μεγάλη, ὄνομα δὲ Χαρ-
 μάδη· ἐκ ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια, σχε-
 δαίαις διαβαίνοντες ὧδε. Διφθέρας ἄς εἶχον στεγάσματα
 ἐπίμπλασαν χόρτου κούφον, εἰτα συνῆγον καὶ συνέσπων, ὡς
 μὴ ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ
 ἐλάμβανον τὰ ἐπιτήδεια, οἷόν τε ἐκ τῆς βαλάνου πεποιη-
 μένον τῆς ἀπὸ τοῦ φοίνικος καὶ σίτον μελίτης· τοῦτο γὰρ ἦν
 ἐν τῇ χώρᾳ πλεῖστον.

Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρα- 11
 τιωτῶν καὶ τῶν τοῦ Κλεάρχου ὁ Κλέαρχος κρίνας ἀδικεῖν

- τὸν τοῦ Μένωνος πληγὰς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχάλει-
- 12 παινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. Τῇ δὲ αὐτῇ ἡμέρᾳ Κλεάρχος ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκευάμενος τὴν ἀγορὰν ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κῦρος δὲ οὐπω ἦκεν, ἀλλ' ἔτι προσήλανε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις ὥς εἶδε τὸν Κλεάρχον διελαύνοντα, ἴησι τῇ ἀξίῃ· καὶ οὗτος μὲν αὐτοῦ ἤμαρτεν·
- 13 Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθύς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας ἐκέλευσεν αὐτοῦ μείναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἰππέας οἱ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα, τούτων δὲ οἱ πλείστοι Θρᾶκες, ἤλανθεν ἐπὶ τοὺς Μένωνος, ὥς τ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα καὶ τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ καὶ ἔστασαν
- 14 ἀπορούντες τῷ πράγματι. Ὁ δὲ Πρόξενος, ἔνυχε γὰρ ὕστερος προσιών καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθύς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὄπλα καὶ ἔδειτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. Ὁ δ' ἐχυλέπαινε ὅτι αὐτοῦ ὀλίγον δεήσαντος καταλεσθῆναι πρῶως· λέγει τὸ αὐτοῦ
- 15 πάθος, ἐκέλευέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. Ἐν τούτῳ δὲ ἐπεὶ ἦκε Κῦρος καὶ ἐπύθετο τὸ πρᾶγμα, εὐθύς ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παροῦσι τῶν
- 16 πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον καὶ λέγει ὧδε. Κλεάρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε ὅ,τι ποιεῖτε. Εἰ γὰρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκῶφεσθαι καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὁρᾶτε βάρβαροι πολεμιώτεροι ἡμῶν ἔσονται τῶν
- 17 παρὰ βασιλεῖ ὄντων· Ἀκούσας ταῦτα ὁ Κλεάρχος ἐν ἑαυτῷ ἐγένετο· καὶ πανσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὄπλα.
- 1 ἑ'. Ἐνταῦθεν προϊόντων ἐφαίνετο ἵχνη ἵππων καὶ κό-

προς· εικάζετο δ' εἶναι ὁ στίβος ὡς διςχιλίων ἵππων. Οὗτοι
 προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν.
 Ὁρόντης δέ, Πέρσης ἀνὴρ, γένει τε προσήκων βασιλεῖ καὶ τὰ
 πολέμια λεγόμενος ἐν ταῖς ἀρίστοις Περσῶν, ἐπιβουλευε
 Κύρῳ καὶ πρόσθεν πολεμήσας, καταλλαγείς δέ. Οὗτος Κύρῳ 2
 εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας
 ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν
 ἔλοι καὶ κωλύσειε τοῦ καίειν ἐπιόντας καὶ ποιήσειεν ὥστε
 μήποτε δύνασθαι αὐτοὺς ἰδόντας τὸ Κύρου στρατεύμα βα-
 σιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει
 ὠφέλιμα εἶναι καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ'
 ἐκάστου τῶν ἡγεμόνων. Ὁ δ' Ὁρόντης, νομίσας ἐτοιμὸν 3
 εἶναι αὐτῷ τοὺς ἱππέας, γράφει ἐπιστολὴν παρὰ βασιλεῆα
 ὅτι ἤξοι ἔχων ἱππέας ὡς ἂν δύνηται πλείστον· ἀλλὰ φρά-
 σαι τοῖς ἑαυτοῦ ἱππεῦσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέ-
 χεσθαι. Ἐπὴν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας
 ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πι-
 σιῷ ἀνδρί, ὡς φέτο· ὁ δὲ λαβὼν Κύρῳ δεικνυσιν. Ἀναγνούς 4
 δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς
 τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν
 ἑπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας
 ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν ἑαυτοῦ σκη-
 νήν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τριςχιλίους ὀπλί-
 τας. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ 5
 αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλ-
 λήνων. Ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν
 τοῦ Ὁρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἐφη δὲ
 Κύρον ἄρχειν τοῦ λόγου αὐτοῦ.

Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βου- 6
 λευόμενος ὅ,τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώ-
 πων, τοῦτο πράξω περὶ Ὁρόντου τουτουί. Τοῦτον γὰρ
 πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ
 ταχθεὶς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέ-

- μησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν καὶ ἐγὼ αὐτὸν
 προςπολεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέ-
 μου παύσασθαι καὶ δεξιὰν ἔλαβον καὶ ἔδωκα, μετὰ ταῦτα,
 ἔφη, ὦ Ὀρόντα, ἔστιν ὅ,τι σε ἡδίκησα ; Ὁ δὲ ἀπεκρίνατο ὅτι
 7 οὐ. Πάλιν ὁ Κῦρος ἠρώτα· Οὐκὸν ὕστερον, ὡς αὐτὸς σὺ
 ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος ἀποστὰς εἰς Μυσοῦς
 κακῶς ἐποίησιν τὴν ἐμὴν χώραν ὅ,τι ἐδύνω ; Ἔφη ὁ Ὀρόντης.
 Οὐκὸν, ἔφη ὁ Κῦρος, ὁπότ' αὐ ἔγνωσ τὴν σεαυτοῦ δύναμιν,
 ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι
 ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες
 8 παρ' ἐμοῦ ; Καὶ ταῦθ' ὁμολόγει ὁ Ὀρόντης. Τί οὖν, ἔφη ὁ
 Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων μοι
 φανερός γέγονας ; Εἰπόντος δὲ τοῦ Ὀρόντου ὅτι οὐδὲν ἀδι-
 κηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν· Ὁμολογεῖς οὖν περὶ ἐμὲ
 ἄδικος γεγενῆσθαι ; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. Ἐκ τού-
 του πάλιν ἠρώτησεν ὁ Κῦρος· Ἔτι οὖν ἂν γένοιο τῷ ἐμῷ
 ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός ; Ὁ δὲ ἀπε-
 κρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοὶ γ' ἂν εἴμι ποτὲ
 δόξαιμι.
- 9 Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς παροῦσιν· Ὁ μὲν ἀνὴρ
 τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος,
 ὦ Κλέαρχε, ἀπόφηναι γνώμην ὅ,τι σοι δοκεῖ. Κλέαρχος
 δὲ εἶπε τάδε. Συμβουλεύω ἐγὼ τὸν ἄνδρα τούτον ἐκποδῶν
 ποιῆσθαι ὡς τάχιστα, ὡς μηκέτι δέη τοῦτον φυλάττεσθαι,
 ἀλλὰ σχολὴ ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι τοὺς ἐθελοντὰς φί-
 10 λους, τούτους εὖ ποιεῖν. Ταύτη δὲ τῇ γνώμῃ ἔφη καὶ τοὺς
 ἄλλους προςθέσθαι. Μετὰ ταῦτα κελεύοντος Κύρου ἐλά-
 βοντο τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ ἅπαντες ἀναστάν-
 τες καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξήγον αὐτὸν οἱ προςετάχθη.
 Ἐπεὶ δὲ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύνον, καὶ τότε
 11 προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο. Ἐπεὶ
 δὲ εἰς τὴν Ἀρταπάτα σκηνὴν εἰσῆχθη τοῦ πιστοτάτου τῶν
 Κύρου σκηπτοῦχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε

τεθνεῶτα οὐδεὶς εἶδε πώποτε οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἶκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

ζ'. Ἐντεῦθεν ἐξελεύνηται διὰ τῆς Βαβυλωνίας σταθμούς 1
τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κῦρος
ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ
πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἔω
ῆξει βασιλέα σὺν τῷ στρατεύματι μαχομένον· καὶ ἐκέλευε
Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν
Θετταλὸν τοῦ εὐωνύμου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε.
Μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ αὐτόμολοι παρὰ 2
μεγάλου βασιλέως ἦκοντες ἀπήγγελλον Κύρῳ περὶ τῆς βασι-
λέως στρατιᾶς. Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς καὶ
λοχαγούς τῶν Ἑλλήνων συνεβουλευέτο τε πῶς ἂν τὴν μάχην
ποιοῖτο καὶ αὐτοὺς παρήγει θαρρόνων τοιαύδε.

Ὡ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων 3
συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους
πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως
οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε καὶ
[ὑπὲρ] ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εὖ γὰρ ἴστε ὅτι τὴν
ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολ-
λαπλασίον. Ὅπως δὲ καὶ εἰδῆτε εἰς οἷον ἔρχεσθε ἀγῶνα, 4
ἐγὼ ὑμᾶς εἰδὼς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ καὶ
πολλῇ κραυγῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τᾶλλα καὶ
αἰσχύνεσθαι μοι δοκῶ οἷους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ
ὄντας ἀνθρώπους. Ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὐτόλμων
γενομένων ἐγὼ ὑμῶν τὸν μὲν οἴκαδὲ βουλούμενον ἀπιέναι τοῖς
οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἶμαι ποιήσειν
τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.

Ἐνταῦθα Γαυλίτης παρών, φηγὰς Σάμιος, πιστὸς δὲ 5
Κῦρῳ, εἶπε· Καὶ μήν, ὦ Κύρε, λέγουσί τινες ὅτι πολλὰ
ὑπισχρῇ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου τοῦ προσ-
ίοντος· ἂν δὲ εὖ γένηται τι, οὐ μεμνησθαι σέ φασιν· ἐνπῶ
δέ, οὐδ' εἰ μεμνηθῶ τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι

- 6 ὅσα ὑπισχρῆ. Ἀκούσας ταῦτα ἔλεξεν ὁ Κῦρος· Ἄλλ' ἔστι μὲν ὑμῖν, ὡ ἄνδρες, ἡ ἀρχὴ ἡ πατρία πρὸς μὲν μεσημβρίαν μέχρι οὐ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι ὅτου διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων
- 7 ἅπαντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι· ὥστε οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω, ὅ,τι δῶ ἐκάστω τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστω χρυ-
- 8 σοῦν δώσω. Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξηγγέλλον. Εἰζήσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήτων τινές, ἀξιοῦντες εἰδέναι τί σφισιν ἔσται, ἐὰν κρατήσωσιν. Ὁ δὲ ἐμπιπλᾷς
- 9 ἀπάντων τὴν γνώμην ἀπέπεμπε. Παρεκελεύοντο δὲ αὐτῷ πάντες ὅσοι περ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὅπισθεν ἰαντῶν τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧδὲ πως ἤρετο τὸν Κῦρον· Οἷε γάρ σοι, ὦ Κῦρε, μαχεῖσθαι τὸν ἀδελφόν; Νῆ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρεῖον καὶ Περυσάτιδός ἐστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.
- 10 Ἐνταῦθα δὲ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία, πελτασταὶ δὲ διςχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρον βαρβάρων δέκα μυριά-
- 11 δες καὶ ἄρματα δρεπανηφόρα ἅμφ' ἃ εἴκοσι. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἤρχεν· οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τετα-
- 12 γμένοι ἦσαν. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες [καὶ στρατηγοὶ καὶ ἡγεμόνες] τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐπενήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πενήκοντα. Ἀβροκόμας γὰρ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων.
- 13 Ταῦτα δὲ ἤγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν

πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην αἱ ὕστερον ἐλήφθησαν τῶν πολεμίων ταῦτα ἡγγελλον.

Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἓνα, παρασάγγας 14
τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ
καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι
βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν
ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυαὶ πέντε, τὸ δὲ βάθος
ὀργυαὶ τρεῖς. Παρετίετο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου 15
ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδείας τείχους. [Ἐνθα
δὴ εἰσιν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσai·
εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυ-
ρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι δὲ εἰς
τὸν Εὐφράτην, διαλείπουσι δ' ἐκάστη παρασάγγην, γέφυραι
δ' ἐπεισιν.] Ἦν δὲ παρ' αὐτὸν τὸν Εὐφράτην πάροδος στενὴ 16
μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου ὡς εἴκοσι ποδῶν τὸ
εὖρος· ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύ-
ματος, ἐπειδὴ πνυθάνεται Κῦρον προσελαύνοντα. Ταύτην δὲ 17
τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε καὶ ἐγένοντο
εἰσω τῆς τάφρου. Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο
βασιλεὺς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ
ἀνθρώπων ἵχνη πολλά. Ἐνταῦθα Κῦρος Σιλανὸν καλέσας 18
τὸν Ἀμπρακιώτην, μάντιν, ἔδωκεν αὐτῷ δαρεικούς τρις-
χιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον
θνύμενος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν·
Κῦρός δ' εἶπεν· Οὐκ ἄρα ἐτι μαχεῖται, εἰ μὴ ἐν ταύταις
μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαί σοι
δέκα τάλαντα. Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ πα-
ρῆλθον αἱ δέκα ἡμέραι. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε 19
βασιλεὺς τὸ Κῦρον στράτευμα διαβαίνειν, ἔδοξε καὶ Κῦρον
καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μαχεῖσθαι, ὥστε τῇ ὕστε-
ραίᾳ Κῦρος ἐπορεύετο ἡμελημένως μᾶλλον. Τῇ δὲ τρίτῃ ἐπὶ 20
τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους
ἐν τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολλὸν αὐτῷ ἀνατεταραγμένον

ἐπορεύετο καὶ τῶν ὄπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμα-
ξῶν ἤγοντο καὶ ὑποζυγίων.

- 1 ἦ. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλησίον
ἦν ὁ σταθμὸς ἐνθα ἐμελλε καταλύσειν, ἥνικα Παταγύας, ἀνὴρ
Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν προφαίτεται ἐλαύνων ἀνὰ
κράτος ἰδρουντι τῷ ἵππῳ, καὶ εὐθύς πᾶσιν οἷς ἐνετύγχανεν
ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς ὅτι βασιλεὺς [σὺν]
στρατεύματι πολλῶν προσέρχεται ὡς εἰς μάχην παρεσκευα-
2 σμένος. Ἐνθα δὲ πολὺς ταραχὸς ἐγένετο· αὐτίκα γὰρ ἐδό-
κουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι.
- 3 Καὶ Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα
ἐνέδυν καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτά εἰς τὰς χεῖρας
ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ
4 καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. Ἐνθα δὲ σὺν
πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ [τοῦ κέ-
ρατος] ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχό-
μενος, οἱ δ' ἄλλοι μετὰ τοῦτον, Μένων δὲ καὶ τὸ στράτευμα
5 τὸ εὐώνυμον κέρας εἶχε τοῦ Ἑλληνικοῦ. Τοῦ δὲ βαρβαρικοῦ
ἵππεις μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἕστασαν
ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐω-
νύμῳ Ἀραϊτός τε ὁ Κύρου ὑπαρχὸς καὶ τὸ ἄλλο βαρβαρικόν·
6 Κῦρος δὲ καὶ ἵππεις μετ' αὐτοῦ ὅσον ἑξακόσιοι ὠπλισμένοι
θώραξι μεγάλοις καὶ παραμηριδίοις καὶ κράνεσι πάντες πλήν
Κύρου· Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην
καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς
7 κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν. Οἱ δ' ἵπποι ἅπαν-
τες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια·
εἶχον δὲ καὶ μαχαίρας οἱ ἵππεις Ἑλληνικάς.
- 8 Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν
οἱ πολέμιοι· ἥνικα δὲ δεῖλη ἐγίγνετο, ἐφάνη κοπιορτὸς ὥς-
περ νεφέλη λευκή, χρόνῳ δὲ συγχῶ ὕστερον ὥσπερ μελανία
τις ἐν τῷ πεδίῳ ἐπὶ πολύ. Ὅτε δὲ ἐγγύτερον ἐγίγνοντο,
τάχα δὴ καὶ χαλκὸς τις ἤστραπτε καὶ αἱ λόγχαι καὶ αἱ τάξεις
9 καταφανεῖς ἐγίγνοντο. Καὶ ἦσαν ἵππεις μὲν λευκοθώρακες

ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρης ἐλέγετο τού-
 των ἄρχειν· ἐχόμενοι δὲ τούτων γερρόφοροι, ἐχόμενοι δὲ
 ὀπλῖται σὺν ποδήρεσι ξυλίναις ἀσπίσιν· Αἰγύπτιοι οὗτοι ἐλέ-
 γοντο εἶναι· ἄλλοι δ' ἵππεις, ἄλλοι τοξόται. Πᾶντες οὗτοι
 κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος
 ἐπορεύετο· πρὸ δ' αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' 10
 ἀλλήλων τὰ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα
 ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς
 δίφοροις εἰς γῆν βλέποντα, ὡς διακέπτοιεν ὅτιφ ἐντυγχάνοιεν.
 Ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλόντων
 καὶ διακοπόντων. Ὁ μὲντοι Κῦρος εἶπεν ὅτε καλέσας παρε- 11
 κεύετο τοῖς Ἑλλήσι τὴν κραυγὴν τῶν βαρβάρων ἀνασχέ-
 σθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ, ὡς ἀνυ-
 στόν, καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδείῳ προσήεσαν. Καὶ ἐν 12
 τούτῳ Κῦρος παρελάνων αὐτὸς σὺν Πίργητι τῷ ἐρμηνεῖ καὶ
 ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλέαρχῳ ἐβόα ἄγειν τὸ στρα-
 τευμα κατὰ μέσον τὰ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη·
 καὶ τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται. Ὁρῶν δὲ ὁ 13
 Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ
 Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσαῦτον γὰρ πλήθει περιῆν
 βασιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου
 ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ
 τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθεῖη
 ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλει ὅπως
 καλῶς ἔχοι.

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στρατευμα 14
 ὁμαλῶς προΐει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συν-
 ετάττετο ἐκ τῶν ἔτι προσιόντων· καὶ ὁ Κῦρος παρελάνων
 οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεῖατο ἐκατέρωσθε
 ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. Ἰδὼν δὲ 15
 αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος ὑπελάσας ὡς
 συναντήσῃαι ἤρετο εἰ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ
 λέγειν ἐκέλευε πᾶσιν ὅτι τὰ ἱερὰ καὶ τὰ σφάγια καλὰ εἶη.
 Ταῦτα δὲ λέγων θορόβου ἤκουσε διὰ τῶν τάξεων ἰόντος, 16

- καὶ ἤρето τίς ὁ θόρυβος εἶη. Ὁ δὲ Ξενοφῶν εἶπεν ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. Καὶ ἔς ἐθαύμασε τίς παραγγέλλει καὶ ἤρето ὅ,τι καὶ εἶη τὸ σύνθημα. Ὁ δ' ἀπε-
- 17 κρίνατο ὅτι Ζεὺς σωτὴρ καὶ νίκη. Ὁ δὲ Κύρος ἀκούσας, Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. Ταῦτα δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλυνε. Καὶ οὐκέτι τρία ἢ τέτταρα στάδια διεχέτην τὸ φάλαγγε ἀπ' ἀλλήλων ἥνικα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολ-
- 18 μίοις. Ὡς δὲ πορευομένων ἐξεκύναινε τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες οἷον περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δὲ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπη-
- 19 σαν, φόβον ποιοῦντες τοῖς ἵπποις. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις
- 20 μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπασθαι. Τὰ δ' ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων. Οἱ δ' ἐπεὶ προῦδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.
- 21 Κύρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμελεῖτο ὅ, τι ποιήσει βασιλεὺς. Καὶ γὰρ ᾗδει αὐ-
- 22 τὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγούντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν ἦ, καὶ εἴ τι παραγγεῖλαι χηρίζοιεν, ἡμίσει
- 23 ἂν χρόνῳ αἰσθάνεσθαι τὸ στρατεύμα. Καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς ἑαυτοῦ στρατιᾶς ὁμῶς ἔβω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ

ἐναντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἐμπροσθεν, ἐπέκαμπεν
ὥς εἰς κύκλωσιν. Ἐνθα δὲ Κῦρος, δεῖσας μὴ ὀπισθεν γενό- 24
μενος κατακόψῃ τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν
σὺν τοῖς ἑξακοσίοις κικῶ τοὺς πρὸ βασιλέως τεταγμένους καὶ
εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται
αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν. Ὡς 25
δ' ἡ τροπὴ ἐγένετο διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς
τὸ διώκειν ὁρμήσαντες, πλὴν πάνν ὀλίγοι ἀμφ' αὐτὸν κατε-
λείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. Σὺν τούτοις 26
δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθὺς
οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, Ὁρῶ τὸν ἄνδρα, ἵετο ἐπ' αὐτὸν
καὶ παῖε κατὰ τὸ στέρον καὶ τιτρώσκει διὰ τοῦ θώρακος,
ὥς φησι Κτησίας ὁ ἰατρὸς καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.
Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν 27
βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ
οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅπόσοι μὲν τῶν ἀμφι βασι-
λέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν. Κῦρος
δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν
ἐκείντο ἐπ' αὐτῷ. Ἀρταπάτης δ' ὁ πιστότατος αὐτῶ τῶν 28
σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κῦρον,
καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. Καὶ οἱ μὲν 29
φασὶ βασιλέα κελεῦσαί τινα ἐπισφάζαι αὐτὸν Κύρῳ οἱ δ'
ἑαυτὸν ἐπισφάξασθαι σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ
χρυσοῦν· καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλια καὶ τᾶλλα ὥσπερ
οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε
καὶ πιστότητα.

θ'. Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὦν Περ- 1
σῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλικώτατος
τε καὶ ἄρχειν ἀξιώτατος, ὥς παρὰ πάντων ὁμολογεῖται τῶν
Κύρου δοκούντων ἐν πείρᾳ γενέσθαι. Πρῶτον μὲν γὰρ ἔτι 2
παῖς ὦν, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς
ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομίζετο. Πάντες 3
γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύ-
ραις παιδεύονται, ἐνθα πολλὴν μὲν σωφροσύνην καταμάθαι

- 4 ἂν τις, αἰσχρὸν δ' οὐδὲν οὐτ' ἀκούσαι οὐτ' ἰδεῖν ἔστι. Θεῶν-
ται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκού-
ουσι καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθύς παῖδες ὄντες
5 μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. Ἐνθα Κύρος αἰδη-
μονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε
πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεστέρων μᾶλλον πείθεσθαι,
ἔπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι·
ἔκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε
καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον.
6 Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν, καὶ πρὸς τὰ
θηρία μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερο-
μένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ
ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλάς φανεράς εἶχε,
τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βεηθήσαντα πολ-
λοῖς μακαριστὸν ἐποίησεν.
7 Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατραπῆς Λυδίας
τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ
καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίου
ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστον
ποιοῖτο, εἴ τῳ σπείσαιοτο καὶ εἴ τῳ σύνθοιτο καὶ εἴ τῳ ὑπό-
8 σχοιτό τι, μηδὲν ψεύδεσθαι. Καὶ γὰρ οὗν ἐπίστευον μὲν
αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ
εἴ τις πολέμιος ἐγένετο, σπείσαμένου Κυρου ἐπίστευε μηδὲν
9 ἂν παρὰ τὰς σπονδὰς πάθειν. Τοιγαροῦν ἐπεὶ Τισσαφέρνει
ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκούσαι Κυρον εἵλοντο ἀντὶ
Τισσαφέρνους πλὴν Μιλησίων· οὗτοι δὲ ὅτι οὐκ ἤθελα τοὺς
10 φεύγοντας προέσθαι ἐφοβοῦντο αὐτόν. Καὶ γὰρ ἔργῳ ἐπε-
δείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε προῖτο, ἐπεὶ ἅπαξ φί-
λος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιτο, ἔτι δὲ
11 κάκιον πράξειαν. Φανερός δ' ἦν καὶ εἴ τίς τι ἀγαθὸν ἢ
κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες
αὐτοῦ ἐξέφερον ὡς εὖχοιτο τοσοῦτον χρόνον ζῆν ἕστε νικῶη
12 καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. Καὶ γὰρ
οὗν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμη-

σαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα προσέσθαι.

Οὐ μὲν δὴ οὐδὲ τούτῃ ἂν τις εἴποι ὡς τοὺς κακούργους καὶ 13
 ἀδίκους εἶα καταγελαῖν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο.
 Πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας ὁδοὺς καὶ πο-
 δῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερουμένους ἀθρώπους·
 ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἑλληνι καὶ βαρβάρῳ μη-
 δὲν ἀδικοῦντι ἀδέῳς πορεύεσθαι ὅποι τις ἤθελεν, ἔχοντι ὅτι
 προχωροίη. Τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὁμολό- 14
 γητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος
 πρὸς Πισίδας καὶ Μυσσοὺς· στρατευόμενος οὖν καὶ αὐτὸς εἰς
 ταύτας τὰς χώρας οὓς ἐώρα ἐθέλοντας κινδυνεύειν, τούτους
 καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ
 ἄλλῃ δώροις ἐτίμα· ὥστε φαινεσθαι τοὺς μὲν ἀγαθοὺς εὐ-
 δαιμονεστατούς, τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦν εἶναι.
 Τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῷ τῶν ἐθελόντων κινδυνεύειν, 15
 ὅπου τις οἶοιτο Κύρον αἰσθήσεσθαι. Εἰς γε μὴν 16
 δικαιοσύνην εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βου-
 λόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν
 τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. Καὶ γὰρ οὖν ἄλλα τε 17
 πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἀλήθινῳ
 ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων
 ἕνεκα πρὸς ἐκεῖνον ἐπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώ-
 τερον εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος.
 Ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετή- 18
 σειεν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν. Τοι-
 γαροῦν κράτιστοι δὴ ὑπηρεταὶ παντὸς ἔργου Κύρῳ ἐλέχθησαν
 γενέσθαι. Εἰ δέ τινα ὀρφῇ δεινὸν ὄντα οἰκονόμον ἐκ τοῦ 19
 δικαίου καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας καὶ προσό-
 δους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω
 προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν καὶ θαρράλειως ἐκτῶντο
 καὶ ἂ ἐπέπατο αὐτὸς ἧκιστα Κύρον ἐκρυπτεν· οὐ γὰρ φθο-
 ρῶν τοῖς φανερώς πλουτοῦσιν ἐφαιέτο, ἀλλὰ πειρώμενος
 χρῆσθαι τοῖς τῶν ὑποκρυπτομένων χρήμασι. Φίλους γε μὴν 20

- ὅσους ποιήσαιτο καὶ εὐνοὺς γνοίη ὄντας καὶ ἱκανοὺς κρίνειν
 συνεργοὺς εἶναι ὅτι τυγχάνοι βουλόμενος κατεργάζεσθαι,
 ὁμολογείται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.
- 21 Καὶ γὰρ αὐτὸ τοῦτο, οἵπερ αὐτὸς ἕνεκα φίλων φέτο δεῖσθαι,
 ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις
 κράτιστος εἶναι τούτου ὅτον ἕκαστον αἰσθάνοιτο ἐπιθυ-
 μούντα.
- 22 Δῶρα δὲ πλεῖστα μὲν οἶμαι εἰς γε ὧν ἀνὴρ ἐλάμβανε
 διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδί-
 δον, πρὸς τοὺς τρόπους ἑκάστου σκοπῶν καὶ ὅταν μάλιστα
- 23 ὀρώῃ ἕκαστον δεόμενον. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον
 πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ
 τούτων λέγειν αὐτὸν ἔφασαν ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ
 ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κε-
- 24 κοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζει. Καὶ τὸ μὲν
 τὰ μεγάλα νικᾷν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστόν,
 ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι
 τῶν φίλων καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε
- 25 μᾶλλον δοκεῖ ἀγαστὰ εἶναι. Κῦρος γὰρ ἔπεμπε βίκους οἴνου
 ἡμιδεεῖς πολλάκις, ὁπότε πάνν ἡδὺν λάβοι, λέγων ὅτι οὕτω
 δὴ πολλοῦ χρόνου τούτου ἡδίοι οἶνω ἐπιτύχοι· τούτου οὖν
 σοι ἔπεμψε καὶ δεῖταί σου τοῦτον ἐκπιεῖν τήμερον σὺν οἷς μά-
- 26 λιστα φιλεῖς. Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε καὶ
 ἄρτων ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέ-
 ροντα· Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων
- 27 γεύεσθαι. Ὅπου δὲ χιλὸς σπάνιος πάνν εἴη, αὐτὸς δ' ἐδύ-
 νατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ
 διὰ τὴν ἐπιμελίαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ
 ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τούτου τὸν χιλόν,
- 28 ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. Εἰ δὲ δὴ ποτε
 πορεύοιτο καὶ πλεῖστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς
 φίλους ἐσπουδαιολογεῖτο, ὡς δηλοῖ ὅς τιμαῖ. Ὡστε ἐγωγε
 ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλείονων πεφιλησθαι οὔτε
- 29 Ἑλλήνων οὔτε βαρβάρων. Τεκμήριον δὲ τούτου καὶ τόδε,

παρὰ μὲν Κύρου, δούλου ὄντος, οὐδεὶς ἀπήκει πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὔρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοισι ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιοτέρας αὐτῶν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. Μέγα δὲ τεκμήριον καὶ τὸ 30 ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. Ἀποθνήσκοντος γὰρ αὐτοῦ πάντες οἱ παρ' 31 αὐτὸν φίλοι καὶ συντράπεζοι μαχόμενοι ἀπέθανον ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγγαθεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἱππικοῦ ἄρχων· ὥς δ' ᾔσθετο Κύρον πεπιτωκότα ἔφυγεν ἔχων καὶ τὸ στρατεύμα πᾶν οὐ ἡγεῖτο.

ι'. Ἐνταῦθα δὴ Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ χεὶρ 1 ἡ δεξιὰ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὥρμητο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἄλλα 2 πολλὰ διαρπαζούσι καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. Ἡ δὲ Μιλη- 3 σία [ἡ νεωτέρα] ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὄπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἐφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐκένοντο πάντα ἔσωσαν. Ἐνταῦθα 4 διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὥς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' ἑαυτοὺς ὥς πάντας νικῶντες, οἱ δ' ἀρπάζοντες ὥς ἤδη πάντες νικῶντες. Ὡς 5 δὲ ᾔσθετο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρ- νους ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' ἑαυτοὺς καὶ εἰς τὸ

πρόσθεν οἰχονται διώκοντες, ἐνταῦθα δὲ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας, πλησιαίτατος γὰρ ἦν, εἰ πέμπαιέν τινας ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρῆζοντες.

- 6 Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσίων πάλιν, ὡς ἐδόκει, ὅπισθεν. Καὶ οἱ μὲν Ἕλληνες [συ]στραφέντες παρασκευάζονται ὡς ταύτῃ προσιόντος καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἤγεν, ἣ δὲ παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ πρὸς τοὺς Ἕλληνας αὐτομολήσαντας καὶ Τισσαφέρην καὶ
- 7 τοὺς σὺν αὐτῷ. Ὁ γὰρ Τισσαφέρης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφηνεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἤρχε τῶν πελταστῶν καὶ ἐλέγετο
- 8 φρόνιμος γενέσθαι. Ὁ δ' οὖν Τισσαφέρης ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντηγᾷναι βασιλεῖ, καὶ
- 9 ὁμοῦ δὲ συνταξάμενοι ἐπορεύοντο. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὅπισθεν τὸν ποταμόν.
- 10 Ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα ὥσπερ τὸ πρῶτον μαχόμενος συνήει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὐθις παιανίσαν-
- 11 τες ἐπῆσαν πολὺν ἔτι προθυμότερον ἢ τὸ πρόσθεν. Οἱ δ' αὖ βάμβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλείονος ἢ τὸ πρόσθεν
- 12 ἔφηνον· οἱ δ' ἐπεδίωκον μέχρι κόμης τινός. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κόμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν. Καὶ τὸ βασίλειον σημεῖον ὄραν ἔφασαν, αἰτόν τινα

χρυσούν ἐπὶ πέλτης [ἐπὶ ξύλου] ἀνατεταμένον. Ἐπεὶ δὲ καὶ 13
 ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουνσι δὴ καὶ τὸν λόφον οἱ
 ἱππεῖς· οὐ μέντοι ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν· ἐπιλοῦτο
 δ' ὁ λόφος τῶν ἱππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν.
 Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ 14
 αὐτὸν στήσας τὸ στράτευμα πέμπει Λύκιον τὸν Συρακόσιον
 καὶ ἄλλον ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας, τὰ ὑπὲρ τοῦ
 λόφου τί ἐστὶν ἀπαγγεῖλαι. Καὶ ὁ Λύκιος ἤλασέ τε καὶ 15
 ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀπὸ κράτος. Σχεδὸν δ' ὅτε
 ταῦτα ἦν, καὶ ἥλιος ἐδύετο.

Ἐνταῦθα δ' [ἔστησαν οἱ Ἕλληνες καὶ] θήμενοι τὰ ὄπλα 16
 ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος
 φαίνοιτο οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ᾔδε-
 σαν αὐτὸν τεθνηκότα, ἀλλ' εἵκαζον ἢ διώκοντα οἴχεσθαι ἢ
 καταληφόμενόν τι προεληλακέναι· καὶ αὐτοὶ ἐβουλευόντο εἰ 17
 αὐτοῦ μέιναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο ἢ ἀπίοιεν
 ἐπὶ τὸ στρατόπεδον· ἔδοξεν οὖν αὐτοὺς ἀπιέναι· καὶ ἀφι-
 κνῶνται ἀμφὶ δορηστὸν ἐπὶ τὰς σκηνάς. Ταύτης μὲν τῆς 18
 ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε
 ἄλλων χρημάτων τὰ πλεῖστα διηρηπασμένα καὶ εἴ τι σιτίον
 ἢ ποτὸν ἦν· καὶ τὰς ἀμάξας μεστὰς ἀλεύρων καὶ οἶνον,
 ἃς παρεσκευάσατο Κῦρος, ἵνα εἴ ποτε σφοδρὰ λάβοι τὸ
 στρατόπεδον ἐνδεῖα, διαδοίῃ τοῖς Ἕλλησιν, ἦσαν δ' αὐταί,
 ὥς ἐλέγοντο, τετρακόσiai ἅμαξαι, καὶ ταύτας τότε οἱ σὺν
 βασιλεῖ διήρπασαν· ὥστε ἄδειπνοι ἦσαν οἱ πλεῖστοι τῶν Ἑλ- 19
 λήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι τὸ
 στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη. Ταύτην μὲν οὖν
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